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THE Bible Champion

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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

MEMORIES OF MOTHER

BY THE REV. SAMUEL N. WILSON

A thousand memories thronging through the years
Throb in my heart, and fill my eyes with tears;
I see the humble home, by place of birth,
The dearest spot to me of all the earth.
But in that scene no face so dear, so sweet,
As her, my very soul doth long to greet.

For, on the morrow in my native land,
They'll gather near and far on every hand,
In church, and home, and out upon the street,
To honor "Mother's Day" where'er men meet,
Garlands of praise will from the pulpit fall,
And white carnations grace the dress of all.

My mother! She, whose folding arms a nest,
Close sheltered me an infant on her breast;
Whose kiss first pressed in tenderness my cheek,
Breathing the love of motherhood so sweet;
Whose hand my faltering footsteps sought to guide,
Oh! that I might return to be her stay and pride.

FRANK J. BOYER, PUBLISHER, READING, PA.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of
the Bible and consequent faith in its Divine Authority.

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The Bible Champion---May, 1919

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The Bible League of North America

An Organization Formed to Promote a True Knowledge
of the Bible and Consequent Faith in Its Divine Authority.

ITS OBJECT AND PURPOSES



HE Bible League of North America has for its object the inauguration of methods to counteract the destructive tendencies of Biblical Higher Criticism and to set in clear light the arguments, both old and new, which establish the claims of the Bible as the Inspired Word of God, and the Perfect Rule of Religious Faith and Practice.

One of the most effective means to this end is the holding of Bible Conferences, where opportunity presents—anywhere, from coast to coast—to arouse interest in this great work. These Conferences are in charge of the General Secretary of the Bible League, the Rev. Jay Benson Hamilton, 24 East 125 St., New York, N. Y., who is also Editor of *THE BIBLE CHAMPION*, and who devotes his entire time to this work. Explanation of plan of conferences and securing dates may be had for the asking.

The Bible League of North America has a message for America. Dr. Hamilton is commissioned to deliver this message. His experiences proves him especially adapted to win success in work of this kind. At these Bible Conferences Dr. Hamilton delivers a series of addresses in two parts:

Part 1—The Old Book—Maintaining the integrity and authority of the Bible as the Inspired, Infallible Word of God, as outlined below. The addresses of

Part 2 declare the Duty of the Church to maintain in comfort the Ministers of God; especially those who have given their lives to the service of God, and remain in weakness and old age. As all denominations are seeking ways and means to pay this debt of love, the addresses of Part 2 may make part of the program as local needs and conditions may suggest.

PART 1.—THE OLD BOOK

1. **"The Miracle Man,"** Who knew Everything and could do Anything. Born of a Virgin, 2,000 years ago; "was dead; He liveth and is alive for evermore." (Rev. 1:18.)

2. **"The Miracle Workers of Today."** They daily see the fulfillment of the Prophecy of *The Miracle Man*, "The works that I do, shall ye do, and greater works shall ye do." (John 14:12.)

3. **"The Celestial Wireless."** The Miracle Workers' Secret and Medium of Power. "Before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65:24.)

4. **"The Modern Prophet, a Lawyer."** "To the Law and to the Testimony." (Isaiah 8:20.)

The enthralling tale of how God inspired Lawyers and Judges to create a sure place of defence for His Word, immune from successful assault. The unanimous decisions of the Courts of the Civilized World, for three centuries, are the impregnable shield for Divine Truth.

5. **"When the Bible Was Blotted Out."** A Parable relating what happened when God took from the World forever, His Word, and all that It had revealed. (Amos 8:11, 12.)

"When the Bible Was Blotted Out"

Can you imagine the result if God were to take out of the World Forever, His Revealed Word? The Law of God, The Truth of God, The Love of God, never to be seen again in word, sign or symbol! The Life of Jesus, His Marvelous Acts, His Wonderful Words Gone Forever! Dr. Hamilton Pictures the effect upon The Church, The Home, The Courts, The Theater, Business Literature, Music, Art, Politics, Journalism, Masonry and all Fraternities. The greatest Tragedy of all was the World War without a Bible; the effect in Camp, Trench, Field, Hospital, Death in Sea and Sky and Land, can only be hinted at. The terror and despair are beyond words.

New York City

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D.D., called upon a number of the eminent and

distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as "a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

Washington, D. C.

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastors' Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

Philadelphia

The startling paper, "When the Bible Was Blotted Out," was presented by Rev. Jay Benson Hamilton, D.D., at the meeting of the Presbyterian Ministerial Association of Philadelphia and Vicinity on Monday, June 11. The closest attention was given as the awful premise was stated, and the after-effects were depicted. The great comfort was constantly in mind as Dr. Hamilton unfolded his plot that the premise could not be true. Probably the great place of "the Book" in world life was never more vividly realized.

PART 2.—THE OLD MINISTER

1. **"From the Pulpit to the Poor-House."** A Crusader who was in the enjoyment of the pleasures, privileges and perquisites of one of the greatest churches of his denomination turned aside to tramp the continent. He became almost a stranger to his family for many years. He made more journeys and longer ones than the average commercial traveller; he delivered more addresses than the average pastor; he filled more newspaper columns with original matter than the average editor; he conducted a correspondence more voluminous than that of many great business houses; he received a bare subsistence for himself and family. All his friends declared him madder than the maddest March hare. He believed God had called him to arouse his Church to a knowledge and consciousness of the sin and shame of her neglect of worn-out Ministers and the widows and orphans of deceased Ministers.

"From the Pulpit to the Poor-House" was the instrument which under God inspired the whole movement. Written without a purpose other than to secure from a single congregation a generous sum for old ministers, it was developed into a general address and then issued in book form. This book was sent to editors to review, which will explain why so many made the book their text while discussing the general question. Others accepted contributed articles and upon them based their editorials. Others took occasion to refer to addresses delivered at conferences or conventions by the Crusader. No attempt has been made to harmonize or even arrange the clippings. They covered the whole land and could be multiplied a thousand times, so general and widespread was the hearing the cause obtained.

The Great Denomination is now piloting the way for all Churches to do their whole duty to those Heroes and Heroines, who yet remain, of whom the World is not worthy. The day-dawn which the Crusader saw at midnight is at hand, full of comfort and blessing for the Veteran Minister.

2. **"When the Ministers Struck."** A Parable relating what happened when every Church was closed, and the mouth of all Ministers was sealed. (Ezekiel 3: 26.)

A Christian lady who attended Dr. Hamilton's Bible Conferences in St. Louis, Mo., and heard the Parables, said to a friend: "I thought the stories were quite fanciful and far-fetched, until our Churches were closed; then I realized how quickly a condition might overtake us which would make the Parables anything but unreasonable.

3. **"The World's Greatest Money-Makers."** "They approve themselves as Ministers of God, in much patience, in distresses, in long suffering; as *poor*, yet *making many rich*." (2 Corinthians 6: 4-10.)

THE BIBLE CHAMPION

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The Arena

The Ice Age as Related to the Origin of Man and its Bearing on the Theory of Evolution

BY PROF. LUTHER T. TOWNSEND, D.D., S.T.D.

NOTE—This article should have appeared earlier in the series, but while moving the office of the BIBLE CHAMPION from New York to Reading, the manuscript was misplaced and a measure of confusion followed. The Ice Age should have been discussed before treating of the Deluge, Prehistoric Peoples, Unity of the Race, etc. With this explanation we may hope the writer will be pardoned for the chronological disorder.



On entering upon the discussion of the topic before us one is confronted with these questions: When and how did the first man reach the earth? How, and when did he begin to reason, talk, walk, and build up civilizations, such as the buried ruins of ancient dynasties now disclose to the explorer?

In former papers the theory of materialistic evolution was found to be utterly untenable. In other words, it is scientifically demonstrated, as far as demonstration is possible, that the lower forms of life did not originate by what is called spontaneous generation; nor were the higher forms, including man, evolved by natural processes from those that were lower.

And so-called theistic evolution, irreverently, but with a degree of propriety, designated as a "composite of metaphysics, theology and mud," which teaches that God endowed the moneron, or an original lump of albumen, with life and potency, and then by means of the struggle for existence, survival of the fittest, use or disuse of organs, the endowed albumen of moneron, evolved the present order of things precisely as the theory of Mr. Darwin worked it out, is also on scientific grounds set aside as illogical and no less unscientific than the theory elaborated by Professor Haeckel, and for a time ably defended by Professor Romanes and several others.

It will be noticed that throughout the discussion there has been employed what is termed the method of elimination, or, to use the medical phrase, "the diagnosis of exclusion." That is, when a physician, after making his examination, is prepared to say, this is not a case of typhoid, grip, influenza, or pneumonia, a gain of more or less importance in the diagnosis of the case is made, even if it is not perfectly clear what the trouble with the patient really is.

The lawyer in his practice, the scientist in his investigations, and unprofessional people in matters more or less perplexing, very naturally and often successfully adopt this method of exclusion. In other words, the finding what a thing is *not* is next to finding what it is.

What, then, are some of the matters contended for by scientists and philosophers in their effort to account for the appearance of the human race in this world that should be reckoned with, and what ones should be eliminated from the discussion?

In an effort to answer this question attention is first called to certain phenomena that have only an indirect bearing upon the origin of man, but that from certain points of view can hardly be overlooked. For instance, physical conditions prevailing on the earth just prior to the advent of the human race, in the Garden of Eden, or in a garden elsewhere, are found to have no inconsiderable interest in the discussion.

Any one who has studied with a measure of thoughtfulness this problem will not call in question the fact that the earth, before man's arrival, had been in existence during periods of time so immense that in terms of years they are difficult to compute.

After the astronomic, cosmic and early geological periods there followed what is called the Welsh or Cambrian era, the deposits of which are especially pronounced in Wales, though also traced in almost every other part of the world. The condition of the earth at that time is thus vividly and interestingly described by Professor G. Logan Lobley:

"But save volcanic outbursts, the crash of thunder and the roar of wind and wave, a silent world it was. No lowing herds or roving beasts of prey were on the land and no birds sang their songs either on tree-top or high upon the wing. And how desolate was the unnavigated sea, for whales and porpoises, seals and sharks and flying fishes were not in its waters, and no sea birds' mew was heard, for no stormy petrel, gull, or penguin was upon the surface."

Later, and in the following order, came the age of fishes, the age of amphibia, the age of monster reptiles, the age of the rankest growth of vegetation imaginable, the age of enormous birds and of pre-glacial mammals, all of which was preparatory for the coming of man.

The climate meanwhile, and world-wide, had become delightfully mild, remaining such, no one can tell how long, and of whose ending no scientist has given a satisfactory explanation. During, and perhaps near the close of that period, immense mastodons, and other members of the same family, together with the great Irish elk, the cave lion, the rhinoceros, and other warm-blooded animals, roamed over Europe as far north as the northern boundaries of Siberia. In North America, horses and tapirs, larger than any now living, llamas as large as camels, and megathroid animals of great size were abundant.

In South America megathroids of many varieties, huge armadillos, tapirs, porcupines, two forms of antelopes, numerous bears, and other felines, including the machærosodus, nearly all of which were of greater size than any of their modern representatives, were the tenants of forest, valley and hillside. The description of that period, by Professor Dana, in his *Geological Story Briefly Told*, is well worth repeating:

"The brute mammals reached their maximum in numbers and size, and many species lived then which have since become extinct. Those of Europe and Britain were largely warm-climate species, such as are now confined to warm temperate and tropical regions; and only in a warm period could they have thrived and attained their gigantic size. The great abundance of their remains and their condition show that the climate and food were all that those animals could have desired. They were masters of their wanderings, and had their choice of the best.

"But there came a time, while these animals were quietly feeding, that an appalling crisis befell the earth. The climate, after a brief period of torrential rains, became frigid, as of a single winter's night, and knew no relenting afterwards."

As to the condition of the earth throughout the glacial period there is among scientists essential agreement, though some geologists think they have discovered evidence of what they term "one glacial period with minor episodes," that is, there were brief periods of thawing, though not sufficiently pronounced to break the monotonous and universal desolation that prevailed.

The picture presented by Professor Winchell is depressing, but its accuracy hardly any scientist will question.

"The accumulated cold of years bound all the northern latitudes in bonds of ice, the northern blast carried frost along the vales which had never before felt its power. Streams of water grew torpid and then rested in a long hibernial sleep. The verdure of forest and plain touched by the breath of this fierce winter, shrank away.

"The ponderous tread of the mastodon turned from the withered meadows to the frozen jungle, and the shivering tapir yielded himself a victim to the strange rigors of the climate. Glaciers brooded over all the land, and Alpine desolation reigned without a rival."

The British Isles, all northwestern Europe, all northern Asia, were under fields of ice which at their culmination extended as far south as the fiftieth degree.

Parts of the lowlands of northern Siberia, owing, perhaps, to the internal

heat of the earth, appear to have been free from ice, though the surrounding atmosphere must have been frigid. In Norway and Sweden the indications are that the ice sheet was from seven thousand to ten thousand feet in thickness. The Austrian Alps were likewise filled with snow, ice, and glaciers.

America suffered a similar fate to that of Europe and Asia. There are evidences that the territory between the State of Maine and the St. Lawrence River was overspread with at least six thousand, five hundred feet of ice. The interior of the New England states was from two thousand to ten thousand feet under ice. Northern New England, much of the State of New York, the Great Lake Region and Archæan Canada were ice-covered to the thickness of from five thousand to twelve thousand feet. The ice sheet was a thousand feet deep over Salt Lake and completely mantled Nevada. The Yosemite Valley and the Lake Tahoe region were filled with glacial ice. In the Red River country is a territory named after Professor Agassiz, where during the glacial era there was an ice-floe covering more than one hundred thousand square miles.

In a word, there appears to have been a solid ice-cap in North America, extending from the North Pole, with the exception of parts of Alaska, where internal heat prevented the accumulation of ice, southward, nearly to where is now the city of Washington, west to the latitude of St. Louis, and then on in an irregular line to southern California.

In South America conditions were similar; the ice sheet, in some places, of immense thickness, reached from the South Pole as far north as the thirty-seventh degree of south latitude. Not much is known of the glacial conditions in the southern portions of the Eastern Continent, but there is no reason for not supposing they were essentially the same as those of the Western Continent.

It is estimated that during the Ice Epoch as many as eight million cubic miles of ice had been piled up over Northern Europe and North America, and that twenty-four thousand billion tons of water had been taken from the ocean, from which the glacial ice was formed.

During the early stages of the glacial period, and on to its culmination, many animals living in northern latitudes retreated southward. But others, especially those that had no migratory instinct, remained where they had lived, and perished from cold and hunger. Some of the larger species have been found in the north of Europe, where they had been overtaken by the cold waves that destroyed them, the food still in their stomachs, and the flesh, having remained frozen in this refrigerator of nature, is found to be in such condition as readily to be eaten by dogs.

The picture drawn by Professor Le Conte is doubtless true of what then took place:

"Animals of all sizes and kinds are supposed to have huddled together in caves, forgetting their mutual hostility in the sense of a common danger, and perished miserably together there."

As to the duration of the ice age opinions differ. Prestwick and Wright, who may be as safely followed on this subject as any other scientists, limited the period to not more than twenty thousand years. Other estimates of the glacial duration range all the way from twenty thousand years to two hundred thousand.

During the winter of 1894-95 the cold in the United States was a little intenser than usual, though lasting only a few days, but the results in some respects were disastrous. In large numbers native and migratory birds were found dead in several of the southern states. In northern Florida, shade trees were killed, including the orange-palm and magnolia, and orange groves were frozen to the roots.

Now, if conditions like the foregoing, intensified manyfold, and continued year after year, summer and winter, for a hundred thousand years, or even twenty thousand years, without sunlight for a part of the time, and with the line of perpetual frost running as far south as the shores of the Gulf of Mexico, what could have saved the entire North American fauna from extermination?

Professor Scudder has shown that in North America, even, the fossil coleopterous insects (beetles), of deposits formed during the glacial era, are all, or very

nearly all, of extinct species. No less noticeable is the fate of the pre-glacial land snails, and that of many other small animals and insects.

The rarity of bird fossils belonging to the ice age likewise is suggestive. The bird has migratory instincts, and has means of escape not possessed by wingless mammals. The bird, by keeping in the air, and in advance of the cold waves, could gain the milder latitudes. If bird fossils laid down during the ice era are to be found in considerable quantities anywhere, it will be somewhere in the tropics.

The vegetable kingdom suffered scarcely less from the freeze-out than did the animal. Professor John S. Newbury, who has been honored with a membership in nearly all the learned societies of our country, and also in many foreign ones, in address before the Torrey Botanical Club, of New York, gave it as his opinion, that not only the number of species, before the arctic eruption, "was greater than now," to employ his own words, "but there was a general, if not universal, destruction of plant life at the time of the ice age."

Opinions as to how long since the ice age gave way to the drift period that followed, are, as might be expected, wide apart. Sir Charles Lyell, in an early edition of his *Principles*, expressed the opinion that the close of the ice age occurred eight hundred thousand years ago, but, in a subsequent edition, changed the time to two hundred thousand. Professor Wright, who has given almost a life-time to this and kindred subjects, maintains that it closed between seven and ten thousand years ago. Dr. W. Upham gives from six to ten thousand, and G. R. Gilbert gives seven thousand. Professor Joseph Prestwick collected in his day much evidence still unquestioned, showing that the close of the glacial period falls within the limit of twelve thousand years. The opinion of M. Adhemar and Dr. James Croll is that it closed not earlier than eleven thousand years ago. Professor R. D. Salisbury and Dr. Warren Upham, among the most recent of American geologists, think that from seven to ten thousand years is a fair estimate. In a review article (1904), this last-named scientist, speaking of the post-glacial era, says that, "from the studies of Niagara by Wright and myself, coinciding approximately with the estimate of Winchell and with a large number of estimates and computations collected by Hanson from many observers in America and Europe, it certainly seems well demonstrated that this period, (post-glacial) is between seven and ten thousand years." Dr. William Andrews is of the opinion that the ice age, though still lingering in different localities, was completed nearly as it now is not further away than from five to seven thousand five hundred years.

There can be no disagreement among scientists as to the statement that the ice age was terminated by a remarkable rise in the earth's temperature, as yet unaccounted for by scientists, and that there followed an era of destructive agencies scarcely less appalling and disastrous than the ice age itself. The term "Glacial Drift" fittingly designates that era. During the formation of the ice that encircled the northern latitudes, the earth's equilibrium had been changed and in consequence the poles of the earth also changed their location. But after the melting of the ice there was another change of equilibrium resulting in a rush of water over territories that were flooded for the first time in their history. The marks of devastation long remained, some of which even now can be easily traced. The White Mountains, of New Hampshire, according to Professors Charles A. Young and C. H. Hitchcock, were out of sight under the waters of the glacial drift. A recent scientific writer, while describing this drift in the middle west of the United States, employed these words:

"The Ice Dam in the State of Ohio, which at Cincinnati was at least five hundred and fifty feet high, caused the slack water in the Ohio River to stand six hundred feet deep and to flow back as far as Grafton, Va., and Oil City, Pa. We have great spring freshets now in the Ohio River, but who can conceive the tremendous floods that poured over this Dam and down through the Ohio valley during the last years of the Ice Age, or when finally that great dam gave way, and the pent-up waters of the Ohio and its tributaries, and the melting ice of the so-called Lake Ohio, an extinct lake caused by that dam and at that time covering twenty thousand square miles, went surging and roaring down through the lower Ohio valley."

The accumulations of cave-bone rubbish are best accounted for by this glacial deluge. The submergence of continents, the drifting of icebergs that discharged their cargoes of gravel and boulders over lands widely separated, the giving way of ice gorges and the overflowing of river banks even after the recession of the earlier freshets, are all recorded on the earth's surface. No written records could be more reliable. According to those records the earth, at that time, is fittingly represented as a vast and silent burial ground. The flora and fauna, during the reign of ice, had been frozen out, and, during the great floods and submergencies that followed, had been drowned out, if the freezing had left anything alive, and the turbulent drift had left the surface of the earth wrecked, desolate, and tenantless.

Nor is it improbable that during the latter part of the Glacial Era and throughout the melting period, there were dense and perpetual fogs like those that now extend along the North Atlantic coasts of America, only more dense, and extending round the entire earth; certainly during the pluvian period the sky was heavily enswathed with dense banks of vapor and clouds, fittingly described as a condition of blackness and darkness.

The description of Dr. John Phin in his *Chemical History of Creation*, may be correctly attributed to that period:

"We have all seen the sun's face darkened by thunder clouds when their black masses were driven by fierce tempests across his disc. From the cheerful light of day the change to intense gloom was rapid and yet all this was produced by clouds representing at most but a few inches of water. What, then, must have been the darkness of that night when the clouds which wrapped the earth with a swaddling band, containing water sufficient to have covered the face of the earth to the depth of from four to five miles?"

Without quoting other authorities, we say, in a word, that the ablest and most painstaking geologists, basing their judgment upon a careful investigation of the beaches of the North American lakes, the retreat of the cataract at Fort Snelling, the alluvions of the Sadne, and the deposits at the mouth of the Loire, bring the drift that followed the reign of ice down to a date somewhere between five and ten thousand years.

At this point what is of very great interest to those who value and believe Bible History, is the remarkable agreement discovered between geological history and the Mosaic records. Following an allowable, and we may say, an exact translation, the reading is this: "In the beginning the Eternal One created the heavens and the earth." This is what may be termed the prelude of that which follows. This beginning has nothing in it that suggests six thousand years. It may have been, so far as the text is concerned, six hundred million, or a thousand million years ago.

The second verse is no less suggestive, whose literal rendering is this: "And the earth had become (past-perfect tense) a waste and a void, and darkness was upon the face of the deep." *Tohu*, translated "without form," means also confusion, or wreck, and *Bohu*, translated "void", means also without inhabitant. And the word translated "darkness" means also gloominess. Here, therefore, the geologist and the writer of the book of Genesis are in striking agreement. They both describe a devastated and darkened world, from which life, light, and order, had forever fled, unless a power unknown to science, that makes for life, light, and order, should interpose. And one need not hesitate to say that no historian living could better describe, in a brief and scientifically accurate statement, the condition of the earth in its glacial-drift period, than the words employed in that Mosaic record: "And the earth had become tohu and bohu (desolate and tenantless) and darkness was upon the face of the deep," or in the words of the scientist, "A pall of darkness was overhanging the turbulent waters of the glacial drift."

Here, therefore, is a clearly marked divide between the pre-glacial world and that which is called the modern. On the far side of this divide there had been an abundance of living flora and fauna, which, however, suffered extinction during

the glacial and drift periods. On the near side of that divide, after the waters had subsided, and sunlight had cleared away the clouds and darkness, new forms of life appeared through some agency entirely unknown to science.

That this post-glacial flora and fauna first appeared in Asia is now rarely questioned. It may have begun there while ice was still holding in its grasp Northern Europe, the higher Alps, and the north of North America, and the south of South America. The melting began, of course, in the tropical zone, soon extending to the temperate. Then the higher mountains began sending down the waters of the melting ice, filling the watercourses and irrigating the lowlands. And no one can doubt that central Asia, thus early, was as well, if not better, fitted, than any other portion of the earth for being the cradle of the human family.

In a former article, explanations of certain difficulties that have been raised against the recent appearance of man on the earth, were offered, and scientific authorities of high standing were quoted, in support of the claim that the origin of the human race is this side of the glacial divide.

In concluding this present article we quote a few words in support of what we have been saying, from two other scientists. The paragraph selected from the first is of both scientific and theological interest and is from Professor Winchell. Though the professor is quite conservative, and in his later writings cherishes an expectation that in some of the caverns of Abyssinia and Australia, or in the bottom of the Indian Ocean, relics sometime may be found that will give an earlier geological date to man's origin than anything yet discovered, yet he frankly confesses that there is at present no evidence that carries the origin of man beyond the glacial era. In his *Sketches of Creation*, speaking of the antiquity of man, Professor Winchell says:

"Man has no place till after the reign of ice. It has been imagined that the close of the reign of ice dates back perhaps a hundred thousand years. There is no evidence of this. The fact is that we ourselves came upon the earth in time to witness the retreat of the glaciers. They still linger in the valleys of the Alps and along the northern shores of Europe and Asia, while the disappearance of animals once contemporaries of man is still continuing. Not only did some contemporaries of man become extinct during the age of stone, but others survived to the twelfth, fourteenth, and sixteenth centuries. . . . The fact is, we are not so far out of the dust, chaos, and barbarism of antiquity as we had supposed. The very beginnings of our race are still almost in sight. Geological events which, from the force of habit in considering them, we had imagined to be located far back in the history of things are found to have transpired at our very doors."

The second quotation is from Professor Edward Hull, late secretary of the Victoria Institute, London, and one of the leading all-round scientists of Great Britain. In an address before the Institute, June, 1903, he made this declaration:

"Not in one single case in the whole of Europe or America has a trace of man's existence been found below the only deposits which we have a right to assume were developed and produced by the great ice sheets of the early glacial period." (See *Transactions of the Victoria Institute*.)

This opinion is concurred in by Professors Haynes, Le Conte, Boyd, C. H. Dawkins, Dr. Gandry, John Evans, W. H. Holmes, M. Favre, Winchell, and several others.

In former articles it has been shown that throughout the world, and at the dawn of history, there had been civilizations seldom, if ever, equalled, except in recent times; that they were so closely related to one another that they are properly spoken of as "the scattered fragments of a parent civilization, whose home was somewhere in Central or Southwestern Asia, and that none of those civilizations can be traced to a time earlier than the great glacial drift period."

Now, putting two and two together, or in other words,—if the origin of the human race is found to be at some point this side of the ice age, and if that age was holding the world in its grasp twelve thousand years ago, what is the scientist, who has been talking of the evolution and great antiquity of man, to say for himself?

The Problem of Evil

BY H. W. MAGOUN, PH.D.



MAN is born to trouble as the sparks fly upward, but he does not take to it kindly. He questions the goodness of God and thinks that he could improve on the plans of the Almighty. Every now and then he assumes that God must be limited in power, because He would otherwise prevent the evils that distress mankind from occurring. His mental attitude is really that of Colonel Ingersoll, although he would probably deny the fact with some strenuousness; for he feels competent to criticise the management of the world and thinks that he could have done better himself.

Colonel Ingersoll's actual argument can be paraphrased in some such fashion as this: Do you believe that a good God would allow a butcher to kill an innocent cow in order that Robert G. Ingersoll might have tenderloin steak for his breakfast? This form of statement or rather question takes no more for granted than Colonel Ingersoll habitually took in the questions which he propounded to his readers and his audiences. The fault lies with the premise. If you once admit that, his argument becomes "unanswerable." The matter can be tested easily with the question here given.

Now, it so happens that some twenty years ago I was asked to preach in Redfield, South Dakota. The text selected was, "God is love." It brought me face to face with the so-called cruelties of nature. Not being addicted to dodging, I had to meet the question whether nature is, after all, essentially cruel in some of her chief characteristics. Men say that she is—proverbially so. They seem to be right. Could it be, by any possibility, that there is a deeper meaning in her methods than men see on the surface of things? The tornado at Grinnell, Iowa, which did such awful damage on June 17, 1882, had taught me, when I was a young man, that there might be another side to events that looked both harsh and cruel. Was there such a possibility here?

The point at which to begin the investigation was evidently death itself. Why was such a thing necessary in the animal kingdom? Because without it change would be impossible after a time, progress would soon end, and hopeless stagnation would be the ultimate outcome. Death, then, is a necessity,—and a blessing, in the long run, if we once stop to look at things in the large. That much became clear immediately. "A world without change or variety, with an endless round of days that were all alike, within limits, and with no growing young to gambol in the sunshine, would be a world not worth while. It would, in fact, be a world that would soon become simply intolerable.

With the mercy of death settled, what of the methods of death. I found five prevalent,—disease, accident, famine, old age, and violence. In practice, among wild animals, they would be reduced to two—starvation and violence,—unless the disease itself was of a fatal character. If it merely weakened the animal so that he was no longer able to obtain sufficient food, it spelled slow starvation. If it was necessarily fatal, it would necessarily be accompanied by great pain and suffering. Violence, then, represented the quickest and easiest method of egress from this world. Men who have faced such a death testify that no pain was felt even when the body had been severely injured. A violent death may therefore be a merciful one, possibly the most merciful one that can be experienced.

On such a basis as that, it becomes clear that Colonel Ingersoll might have his tenderloin steak for breakfast without making it necessary to impugn the goodness of the Creator for allowing him to do so. The whole question is accordingly made absurd, and the nature of the premise thus becomes patent. It assumes something that is not true, as a necessary condition precedent in judging of the fairness of a given action, but a falsehood can never be answered by accepting it as a correct and genuine statement. Nothing but exposure can answer it. The unvarnished truth is needed in such matters. In short, the whole framing of such questions is really but a lawyer's trick to ensnare the unwary and tangle them up in a confused maze.

With these facts before you, would you undertake to find a more merciful arrangement of the affairs of the animal kingdom than the one already in existence? Could you do it? If you think that you could, just remember that the whole problem of food is involved, that the entire problem of undue multiplication of individuals, with its consequent starvation, is an integral part of the situation, and that any limitations imposed on the increase reduces the proportion of young creatures, which are really the only ones in the animal kingdom to enjoy life to the full. The span of joyful experiences is soon covered, and repetition alone remains.

Possibly the Creator knew what He was doing when He made nature apparently cruel. Nay, it is possible that nature had to be apparently cruel in order to be really kind. We are woefully short-sighted in our judgments; for we judge by appearances, not righteous judgment. We jump at conclusions. We do not even stop to consider the necessary alternatives before we make up our minds and proceed to express an opinion on subjects that are possibly beyond our ken. Even the philosophers are guilty of that blunder. The arguments of John Stuart Mill show it in this very connection. He saw the surface and only the surface; and so he did God an injustice.

But if God was merciful in thus ordaining the death of the creatures, may it not be that He was also merciful in ordaining that they should suffer pain? Without pain what might they not have done in the way of self-destruction? Is not pain a necessary corrective? Is not its purpose beneficent, however disagreeable an experience it may be? For my own part, my wonder has grown steadily with the years, ever since I went through that frightful tornado in the early evening at Grinnell, because of the way in which God limits the sufferings of men and of animals and reduces it to its lowest terms. He does not willingly grieve or afflict us, and He stops as soon as He can stop and do the work needed or as soon as we will allow Him to stop and still teach us the required lesson.

We measure good and evil in terms of physical experience. God has another and a different yardstick. We judge on the caterpillar level of a mortal body. He judges on the basis of a winged creature that sips the nectar from the flowers of a spiritual world. The well-being of the spirit is really the supreme good; but we forget that in the comfort of food and lodging and physical enjoyment. Our standards are wrong. The war is teaching us that, and we need the lesson. Life had become sordid and base; for peace has horrors that are quite as real, though they are not so compelling or so conspicuous, as are those of war. We get accustomed to them and so pass them by on the other side. What are we here for, as a matter of fact? Are we here merely to enjoy the creature comforts of this fleeting world?

If so, we are simply highly developed animals, and it is quite proper that the fittest should survive. On such a basis, moreover, the Germans are justified in thinking that might is right; for that is the law which holds everywhere in the animal kingdom. Even cows will not live in peace together until they have determined which is the strongest. After that, they seem satisfied. She is the leader of the herd, and none of the others dispute her position. In case one appears to do so, she promptly resents it and drives her back to her proper place in the rear.

Force is all that the animals know or can understand. If it is all that a man or a nation understands, then, that man or that nation is but little removed from the brutes, no matter how proudly the individual or the people may carry the head, or how exalted may be the notion entertained by him or them of his or their own importance. The fact speaks for itself. He or they live on the animal level, and the dominating force in life does not differ from that prevailing among animals in the brute creation.

Man was given an ethical faculty, at his creation, which was meant to differentiate him from the brutes. They obey the strongest impulse, whatever it may chance to be. He has the power of choice and can restrain himself if the strongest impulse is seen to be wrong. That realization in itself should be sufficient to develop a new impulse powerful enough to check the other. If the man is a true son of the Father, the outcome will not long be in doubt. On the other

hand, if he is self-centered and knows only self-interest, the outcome will also be equally certain. He is an undeveloped moral agent, not yet released from bondage to the animal within him, and he will go wrong. Spiritually, he is an infant, no matter how great his intellect may be or how strong his body. The thing that should be supreme in his make-up is his weakest spot, and he is lacking in the very characteristic that should exalt him above the animal world. That is what the trouble is with the German imperialists.

But when a man has once surrendered in this matter and has definitely committed himself to the doctrine that self-interest is the supreme ethical motive, he is thereby incapacitated, both in judgment and in vision. He cannot see anything clearly, and he cannot judge anything fairly. Moreover, he cannot understand a man who can do either of these things. If the man is fair, that fact, in itself, will look like bias towards the other party; and if he sees clearly and forms his judgment on the basis of his vision, he will appear unneutral and hypocritical. A man with a beam in his own eye always feels certain that others have a mote in theirs. He is simply incapable of understanding how any one who is friendly to him can do otherwise than work for his selfish interests, even when it would be morally and ethically wrong to do so. When a man blames God and questions His goodness, especially for things in which his own errors are the real source of the trouble, that fact alone is sufficient to indicate the probable source of the difficulty. He is self-centered and cannot form an unbiased opinion on anything.

Man was made in the image of God. He was made to be just. He was made to be unselfish. He was made to be righteous. He was made to be thoughtful of others. He was made to be generous. He was made to be something more than an animal. If, then, he persists in being essentially an animal, with an animal's non-ethical standards, he necessarily departs from God and from his own higher self. In short, he becomes a brute. Boasting cannot camouflage the fact.

Why, you may ask, does God permit such things to be? For the same reason that He permits a valley or a gorge to exist between two mountains. If the valley or the gorge disappears, a mountain disappears also. In the nature of things it must be so, because two distinct mountains cannot be formed without some sort of a depression between them. In a similar way, there can be no goodness and no virtue without the fullest opportunity to choose that which is not good or not virtuous. Such is the meaning of freedom. Without it, no righteousness is possible. With it, all the other things that some of us seem to think ought to be eliminated become inevitable. It is a part of the price.

When God made us free, He opened the door to all the evils that the world has since experienced. In the very nature of things there was no other way in which to obtain righteousness. Righteousness is the voluntary choice of right in the face of a clear opportunity to do wrong, especially when that wrong is of an alluring nature. If you wish to know what God's valuation of righteousness is, consider what He stood ready to pay for it in the struggles of men, both with and without the help of the Holy Spirit. That settles the problem of evil. It had to be to make good possible.

God could not force men to be good without making them automatons. Righteousness is impossible for an automaton. He could not hire men to be good without making them mercenary. No mercenary can be righteous. God can reward his children for being righteous; but it must be done in such a way that the allurements of wickedness, to all outward appearance, surpass those of righteousness, because they offer immediate dividends rather than some remote and uncertain future good. He can punish wickedness; but that must be done in such a way that men will not be good through fear of the consequences of wrongdoing. Righteousness obtained in such a way as that is not righteousness; it is the good behaviour of convicts behind prison bars. Righteousness is a priceless thing, the choice of good for its own sake at the expense of present enjoyment and apparent advantage.

The blessedness of righteousness is not in evidence to the novice. The pleasures of sin are only too patent to his eyes. If he chooses righteousness, it must be for

its own sake, not for bigger pay. He will not realize that the ultimate outcome will be a happiness greater than that which he is now forfeiting, and he may sometimes even regret that his choice has cost him so dear. He may come to realize, however, as David did, that there is another side to the apparent prosperity of the wicked. God is not mocked.

The marvelous balance of circumstance in its relation to the decisions of men can never be fully fathomed; but it is quite possible to understand how delicate is the poise of the things that attract them one way or the other. It has all been planned with such nicety that a genuine righteousness is feasible. Shortsighted men prefer present gain. Others see the wrong and are willing to pay the price for righteousness—even life if need be. But—their decision must be their own. Otherwise, there is no virtue in it. To this extent God is and must be helpless. To this extent He must struggle with men. If men are not free to prefer the service of Satan, they cannot be righteous. That is involved in the very nature of righteousness.

Men who would limit God and make Him finite see this side of the matter without seeing what it involves or why He must limit his own power with these painful consequences. They do not understand their Bibles, even if they are acquainted with them, which may be doubted. Thus, Mr. Wells rejects the doctrine of the Trinity as fantastic; and yet he finds it impossible to rid himself of its essential characteristics. His "new theology" actually incorporates them, in fact, as integral parts of his teachings; for he has God struggling within men, which is only another way of describing the Holy Spirit, "God, the Invisible King," whom he makes the "Creator" and places back of this "God of the Heart," and "finite God," whom he represents as a person sharing with men their sufferings, longings, and victories, quite after the fashion supposed to be the prerogative of the Saviour. He has not improved on the Scriptures; but, without being aware of it, he has dimly reproduced its doctrines as a sort of reminiscence of his Sunday school days.

For thirty-five years or more this problem has been before me. It is now my settled conviction that God has made the pain and sorrow of the world as limited as was consistent with the good of mankind and the well-being of the animal creation. My backward vision now teaches me that much which seemed hard at the time was meant for my good and turned out to be a blessing in disguise. In fact, the things that once seemed hardest to bear are now the things for which I am most profoundly grateful. I can see what they did for me and what any other outcome might have done, provided, I had been allowed to have my own way. My ambitions had to go, my plans were all upset, everything in the way of worldly preferment that I had held dear, was apparently taken from me, and I was left to bury myself in obscurity. But—it was the pathway to the successful interpretation of a world riddle, a riddle which had repeatedly been given up and had been definitely pronounced impossible of solution.

That obscure position furnished ideal conditions for an investigation that I wished to make, and also ideal material for the work. As a result, the riddle of Classical prosody was solved. It has taken nearly twenty years to finish the investigation; but the work is practically done, and it was worth doing. If I had not made the sacrifices mentioned, it might never have been done.

God made us. He made the universe. He knows how we can work best and also what we can do best. And yet we insist upon having our own way and thwarting His plans for us! We do not even know what is good or what is bad, although we assume that we do—better than He does! Solomon had in abundance everything that this world can give. It did not satisfy. He found it vanity and vexation of spirit, a mere striving after wind. Beau Brummell was the favorite of kings. He discovered that it was a dog's life. Maggie Mitchell, the most popular of American actresses, had a somewhat similar experience with her audiences.

On the other hand, the boys in the trenches, enduring all manner of hardship, pain, and suffering, and making the supreme sacrifice, experience an exaltation that surpasses words and even wear a beatific smile in the midst of their agony.

Why? Is it not because they are getting nearer the divine with their vicarious suffering for humanity? Could they duplicate by any sort of self-indulgence or worldly prosperity the happiness thus experienced? Is God's goodness to be measured by sensuous standards or by selfish individual enjoyment? Must the spiritual well-being of the race as a whole wait on our creature comforts? Where is our vision and our faith? Why not trust God for His grace and let Him be the judge and guide?

"The Gospel of the Kingdom"--A Suggested Interpretation

BY WILLIAM H. BATES, D.D.



ESUS said, Matthew xxiv, 14, "This Gospel of the kingdom shall be preached in all the world . . . and then shall the end come."

In the April number of *THE BIBLE CHAMPION* was an article on "The Early Spread of the Gospel," in which data were adduced from Scripture, Rom. i-8, Col. i-6, and from early historians and church Fathers—Pliny (A. D. 62-112), Ignatius (—116), Justin Martyr (105-165), Irenæus (115-190), Clement (150-203?), and Tertullian (circa 155-230)—to show that in that early time the Gospel *was* "preached in all the world."

Taking for granted now that, as testified to, such was the case, we are confronted with the fact that the end has not come! There has been a mistake somewhere. Either our Lord was in error in His declaration—which is not for a moment to be allowed—or else *the* Gospel He had in mind was not what has been through the centuries and is now commonly considered to be the Gospel. If there has been a mistake, not Jesus but ourselves must be mistaken. To this alternative we seem to be driven. A searching and scrutinizing study is therefore in order.

In the New Testament Greek there are two Gospel words, a verb and a noun, the verb, *euaggelizo*, being used 55 times, and the noun, *euaggelion*, 77 times; and the English word Gospel does not translate any other Greek words, nor is the Greek noun translated by any other word than Gospel.

Take the noun *euaggelion*: it is compounded of the adverb *eu*, good, and the noun *aggelion*, which means message, tidings, news. It originally signified "a reward for good news." Accordingly, Homer, in his *Odyssey* (Bk. xiv. 152), makes his hero Ulysses, in the guise of a beggar, say to Eumæus the swineherd, to whose house he had come: "Let this reward (*euaggelion*) be given me for my good news." Later, it acquired the meaning of a thank-offering or sacrifice for the good news. Finally it came to mean the good news itself, and by the time the Christian era had dawned, this was its current signification.

The English word Gospel perfectly coincides with the Greek. It is derived from the old Anglo-Saxon "god," good, and the noun "spell," which means news, tidings, message, story. Any good news is, therefore, etymologically, "gospel." But Christianity seems to have so effectually appropriated the word to itself that, when we see or hear it, our thought instantly reverts to the good news of salvation for sinful men which the Scriptures reveal. That is now its chief meaning, and any other signification is but secondary, or indeed a long way after.

In the New Testament, "gospel" is oftenest used alone, without any qualifying adjunct, as in Mark 1:14, "Repent ye and believe the Gospel." Often it is used with denoting words, as "the Gospel of God" (Rom. 1:1; 15:16)—the message of which He is the source and author; "the Gospel of Jesus Christ" (Mk. 1:1)—the message concerning the person and work of Christ; "the Gospel of peace" (Eph. 6:15), which promises, provides, and produces peace; "the everlasting Gospel" (Rev. 14:6), the place where the phrase occurs indicating that in that end-time the message is one of judgment, for the punishment of the wicked is just as much redemption work as is the salvation of the righteous, the mercy and the avenging being but two parts of the same thing. St. Paul speaks of "my Gospel" (Rom. 2:16), and of "another Gospel" (2 Cor. 11:4; Gal. 1:6) "which is not another."

But there remain two denotations which we need particularly to consider, and seeking the meaning and place of the first—"the Gospel of the Kingdom" (Matt. 4:23)—we shall also see where the second belongs.

The present article begins with the words, "This Gospel of the Kingdom." Just what is intended? An answer is to be suggested, to which we are incited by the fact that Matthew uses both the demonstrative pronoun, *touto*, and the article *to*—"this the Gospel of the Kingdom"—which would seem to indicate that something distinct and distinguishing is meant.

In the October, 1916, *Bibliotheca Sacra* is an extended paper in which the three phrases, "Kingdom of God," "Kingdom of Heaven," and "the Church," which are often used indiscriminately and frequently as synonymous, received quite exhaustive treatment, and it was shown that while in large respects they do cover the same spaces of meaning, nevertheless in other and very important respects each has a concept that distinguishes and differentiates it from the others. They should therefore not be used as entirely synonymous, and to say that the Kingdom of God and the Kingdom of Heaven are in all respects equivalent terms and mean the same thing—as so many prominent teachers do say—is erroneous. These beloved brethren should push their studies a little farther.

Matthew is the only New Testament writer that uses the term "Gospel of the Kingdom," for the Revisers have ruled out that phrase in Mark 1:14. What Kingdom?

The Gospel of Matthew is pre-eminently, as is so often said, the Gospel of the Kingdom, but he is setting forth *the Kingdom of Heaven*, which no other New Testament writer does. He uses the phrase 32 times, and is the only one of them that ever uses it. As to the content of the term, let me quote from the *Bibliotheca* article.*

"However much the idea may have been latent in or diffused through previous Scripture, it is first enunciated in and the phrase derived from the Book of Daniel: 'In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed' (2:44); 'And the kingdom, and the dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High; His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Here is the end of the matter' (7:27). It is the kingdom which 'the God of heaven' will set up at the time and under the conditions specified. It is the kingdom divinely promised to David (not to quote passages at length: 2 Sam. 7:7-10, 16; Ps. 89:28-37), described in the prophets (Micah 4:1-8; Zech. 9:9, 10; Chs. xii-xiv, and elsewhere), and through the angel Gabriel confirmed to Jesus Christ, the Son of Mary: 'He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end' (Lk. 1:32, 33). See Acts 2:29-32; 3:18-21; 15:14-17."

Jesus came as King. In Matthew's first chapter we have the King's genealogy; in the second, His birth; in the third and fourth, His inauguration, His induction into office being by baptism and temptation; in the fifth, sixth and seventh, His inaugural address—the Sermon on the Mount; then follow the vicissitudes which the King and His kingdom in its proffer underwent.

The King "came unto His own, and His own received Him not" (Jno. 1:11). They rejected Him, and He told them that "The kingdom of God"—i. e. the kingdom of heaven in its coincidence—"shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. 21:43). Now He is as a nobleman gone into a far country to receive for Himself a kingdom, and to return (Lk. 19:12), the manifestation being at His appearing and kingdom" (2 Tim. 4:1). At His return, the kingdom for which we pray "Thy kingdom come" (Matt. 6:10)—why pray for the coming of that which is already here?—shall be established in power and glory (Matt. 25:31). This is the Davidic, the Messianic, the millennial kingdom. The universal, universe-comprehending kingdom of God (Ps. 103:19), either as domain or dominion, kingdom-realm or kingdom-rule (not always both, everywhere) is now here; but the kingdom of heaven—which is the Davidic, Messianic, millennial kingdom—is now (see Matt. xiii) in abeyance, but shall be set up in due time.

*Reprinted in pamphlet form by C. C. Cook, and may be had (price 15 cents) at the Philadelphia School of the Bible, 1720 Arch St., Philadelphia, Pa.

The first preaching of John the Baptist (Matt. 3:2), of Jesus (4:17), of the commissioned disciples (10:7), was "The kingdom of *heaven* is at hand." The King and "this Gospel of the kingdom" stand together, for what is a kingdom without a king? He, absent, His prophesied, promised, specific kingdom is absent. The last occurrence of the phrase is Matt. 24:14. After His rejection, there was no further occasion for its preaching.

Meanwhile, what? In the place of the Gospel of the kingdom there came another Gospel, to meet the situation during the King's absence, viz., "The Gospel of the Grace of God," the ministry of which St. Paul says he "received from the Lord Jesus" (Acts 20:24); "called to be an apostle, separated unto the Gospel of God" (Rom. 1:1). The Gospel of grace—good news indeed! This is the Gospel of the present dispensation—the Church Age—and its proclamation is to be to "all nations . . . unto the end of the age" (Matt. 28:20).

But the preaching of "this Gospel of the kingdom," which was intermittent, is to be taken up again. When?

Those who still keep the Book of Daniel in their Bible and are willing to let it say what it means, must perforce deal with its chronology in the ninth chapter,—the *Shibim Shabuim* (Gr. *heptades*), the *seventy "weeks"* (so called in English). In Dan. 9:24-27, these 70 periods are distributed into three divisions, 7—62—1. The first two divisions—69 "weeks"—have been definitely and satisfactorily accounted for. "From the going forth of the commandment"—i. e., the decree of Artaxerxes (Neh. 2:1-8), March 14, B. C. 445—"to restore and build Jerusalem, unto Messiah the Prince" (Dan. 9:25), April 6, A. D. 32, was exactly 483 prophetic years, i. e. 69 "weeks." Says Pember in his "The Great Prophecies," "This great prophecy was exactly fulfilled to the *very day*" (p. 201). Space does not permit going into details, but those who wish to pursue the subject further and desire the definite data, are referred to G. H. Pember's book, Part One, Chap. III., or to a remarkable work just out, which every student of the Bible ought to have, "Dispensational Truth," or "God's Plan and Purpose in the Ages" (Chap iv), by Rev. Clarence Larkin, Fox Chase, Philadelphia, Pa.

But what about the remaining one week—the 70th? That is yet future. Between it and the fulfilled 69 weeks is a gap, an interregnum, a time-parenthesis, an uncalendared interval, the present Christian dispensation, the church-age, the length of which no one can tell (Acts 1:6, 7), but at the end of it, the 70th "week" will begin, in the which seven years events will transpire that are plainly set forth in Scripture. Fortunately, the last half of this week can be located, according to many Bible scholars, by the Book of Revelation (11:2, 3; 12:14; 13:5), and indeed into the whole week they put the events of chapters iv-xix. Then will occur Israel's foretold home regathering and conversion—"and so all Israel shall be saved" (Rom. 11:26)—in connection with which there will be an evangelizing such as the world has never seen ('a nation born in a day') a fulfillment of Joel's prophecy (2:28-32), which shall doubtless make the Spirit-outpouring at Pentecost seem as shower-drops before a mighty rain. The church does not appear in the Bible after Rev. 3:22. It has been taken away (1 Thess. 4:13-17), for the King has come for His Bride. So the evangelizing must be done by the Lord's "brethren" (Matt. 25:40), the Jews, who will be fully equipped with the languages and the money for the work, and their message will be "this Gospel of the kingdom"—for here is just the place for it in connection with the returned King and the setting up of His kingdom—"and then shall the end come," i. e. the end of this dispensation.

This is the interpretation that is suggested, and the Biblical ground and exegetical warrant for it, let each one judge for himself.

* * * * *

It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. The further the ages advance in cultivation, the more can the Bible be used.—*Johann Wolfgang Goethe*.

Current Religious Thought

"Theology without Germany"



NE good thing certain to come out of the war will be the liberation of religious thought from the thralldom of Germany. No one who is at all concerned about true spiritual development but will contemplate this emancipation with most intense satisfaction. The grip of Germany upon theological circles in England and America has been most disastrous. Every close observer of the religious life of the English-speaking world during the last quarter of a century has been impressed with this fact. German theology has been as a body of death upon the church. Freedom from it will mean new life and the broadening out of the activities of the church, as well as the deepening of its spirituality.

German culture, it must frankly be acknowledged, has been a veritable obsession with some of our leaders of theological thought. That a statement, an alleged discovery, a new deduction came from the land of Kultur was enough to give it an entry into the best of circles. It did not seem to matter much how destructive it was of the fundamentals of faith, that it sapped the very life of religion and overthrew the cherished beliefs of the church—so long as it came from Germany it was supposed to bear the hall-mark of scholarship and therefore was accepted without question. Theology without Germany will mark the dawn of a new day of intellectual freedom for the United States and England.

It must be admitted, in all candor, that for some time previous to the beginning of the war there were signs that America was beginning to break from the German leading-strings. German scholarship, with its attention to details, irrespective of their bearing upon life, was being found out. The war has abruptly accomplished what was taking place gradually. For it must be apparent to all that no one will desire to learn morals and religion from Germany after the revelation of the manner in which the ethics and theology of that nation work out in life. The sacking of Louvain, the murder of innocent women and children, the atrocious disregard of all law and of all claims of humanity, have made it clear to the world that German theological teaching entirely breaks when it comes to its application to daily life.

The latest number of *The Nineteenth Century and After* has a most excellent article, under the head which we have selected for the subject of this editorial, from the pen of Rev. E. S. Waterhouse. It is a scathing arraignment of that German theological system that has so long held in its grip the English-speaking world. Mr. Waterhouse points out, in striking phrases, the defects of the German method of scholarship. Critical investigations have been conducted, "not with an open mind, but manifestly and sometimes even avowedly, with a view to establishing a previously-adopted theory." And the result has been, for instance, an assault upon the authenticity of Biblical writings. Just to point out one disastrous effect of this method: A French layman had come to certain conclusions as to the plurality of documents used in the Pentateuch through the distinct use of the terms "Yahweh" and "Elohim." With this as a basis, the German critical school immediately deducted that "every book in the Scripture is capable of being partitioned between various sources and 'redactors.'" "An orgy of dismemberment" resulted. Says Mr. Waterhouse:

"The only unanimity they have attained is in the desire to apportion every book to a panel of authors, and in the right they have assumed to expunge, revise or recast whatever does not coincide with their preconceived notions of what they would have set down, had they been in the writer's place. . . . It must be held that this German zeal for the ruthless application of one rule to all cases is primarily responsible for the comparative unproductiveness of recent Biblical criticism, and for the time and labor wasted without adding to our understanding of the character, contents, and meaning of the Scriptures. . . . It will be a distinct gain if our release from German influence in this respect allows a rest to criticism

of the purely literary type; for it is probable that, until fresh information comes from other quarters, there is little to be gained by continuing to put emphasis upon criticism of this sort."

This is a plain and emphatic statement of the facts in the case. The critical method, because of the much-lauded German scholarship, often disastrously over-estimated, not only in theological matters, but in many others, fascinated the American and English theological students and resulted in a school of destructive criticism that attacked nearly every cherished object of belief in connection with the Christian faith. It is a sad chapter indeed that must be written on this phase of the German obsession in this country and in Great Britain.

In his very thoughtful article Mr. Waterhouse draws attention to one of the prime reasons for the defects which have been exhibited in German scholarship. Aside from those that lie in racial characteristics, they are due largely to the "German system of specializing too much and too early." German scholarship has had as its object specialization by the individual student in some minute field of knowledge to the practical exclusion of all other fields. While this may be all well and good in so far as medicine and chemistry and engineering and other scientific subjects are concerned, when it comes to theology and philosophy, which have to do with life, over-specialization in some branch, such as criticism, works disaster. Here we are in touch with life. Says Mr. Waterhouse of the disadvantages of specialization as Germany has practised it:

"It has produced the short-sightedness which, metaphorically as well as literally, often characterizes the German student. Hence he fails to see the wood for the trees, or examines the trees under the conviction that they must belong to a certain type of wood. Specialist blindness has been shown not only in the ignorance of other factors, but in the overemphasis of those with which the specialist alone is truly familiar. . . . The result has been a veritable deluge of theories, hardly any of which have contributed permanently to the increase of knowledge."

With freedom from German thralldom American and English theological and philosophical students will concern themselves more with life than with theories concerning life. They will be devoted more to the development of the spiritual than to a dissection of the works that portray that development in days gone by. There will be an enriching of the whole spiritual nature and a broadening of the spiritual horizon. All this is not to ignore in any way that for which theological thought is indebted to Germany. The German school has done much indeed for which Christendom is under lasting obligation. But the fact of the matter is that that scholarship had gone to seed. Having discovered a method which, up to a certain point, yielded marvelous results, it overworked the method to its own destruction.

The new Biblical scholarship will devote itself to other lines of research. It is pointed out, for instance, that there are marvelous fields for the enriching of our Biblical knowledge through excavation and exploration in early Biblical lands. There is a field, likewise, in the comparative study of religion and of anthropology among primitive peoples. Splendid work has been done in excavation in Asia Minor by Sir William M. Ramsay, throwing a light, in fact, which has revealed how untrustworthy were many of the favorite hypotheses of German scholarship itself. Referring to this phase of the question, Mr. Waterhouse draws attention to the French excavation on the site of Susa, which uncovered a copy of the laws of Hammurabi. The importance of this discovery it is impossible to exaggerate. "For one thing," says Mr. Waterhouse, "it has certainly dispelled the conclusion gained from the theories of the literary critics, that the Mosaic Code should be dated as posterior to the first great prophets; a fact which not unnaturally somewhat shakes the faith that was once placed in the acumen of these scholars."

It is important indeed that it has now dawned upon the consciousness of Christian thinkers in Europe and America that at last our theology is to be free from Germany. When the war comes to an end and our students now in arms turn their attention once more to the great questions of scholarship, it will be with minds untrammelled by the petty specializations characteristic of German scholarship. There will be a new élan, a new outlook, a new appreciation of the relation

of all scholarship to the demands of life. Christianity will thus be freed from one of the most baneful influences that have been at work within its fold for more than a generation. With exhilaration the Christian world now realizes that it is at last to have theology without Germany.—*Zion's Herald*.

A Weighty Indictment



HE *Watchword and Truth* reviewer of Mr. Finn's recent book, "*Unity of the Pentateuch*," having referred to the subserviency of teachers in Germany to the demands of their rulers who wanted to get the Bible out of the way of their vaulting ambition to gain the mastery of the world by whatever means it might be necessary to use, speaks thus of their English-speaking imitators:

"That the hired minions of Prussian barbarity should obey the dictates of their masters might be expected; but that English-speaking divines and professors, born and brought up in a land of Christian freedom, should gratuitously aid this saturnalia of deviltry might hardly be thought possible.

"Yet it so proved. Both in Britain and America a large number of men entrusted with the management of educational institutions, founded, established and endowed by Christian believers, for the purpose of helping the young grow up into Christian manhood, proved false to their trust, and treacherously perverted to the propagation of infidelity the money and authority confided to them for the upbuilding of Christianity.

"These conscienceless time-servers greedily swallowed the most glaring falsehoods of the Prussian teachers; and, by misleading their savage confederates into the belief that Britain and America had foolishly acquiesced in their attack on Christianity, led them to think that neither nation would seriously oppose the wanton lawlessness in which they finally gave vent. Thus did our English-speaking reprobates become largely responsible for the calamities under which the world now groans."

That this awful war is God's chastising rod laid upon the nations for their forgetfulness of Him, can scarcely be doubted by any one who believes in God, and believes He takes a hand in the affairs of the world. Inspiration declares that "the wicked shall be turned into hell, with all the nations that forget God," and it is a fact that stands out in bold relief on the pages of history that every nation that has ever been destroyed, has been brought into that condition by its forgetfulness of God and its consequent wickedness. Modern nations have largely forgotten God, and are trying to get along without Him, and He is trying to teach them that they cannot do this.

Germany has been the leader in forgetting God and ignoring Him, and hence she is very properly receiving a conspicuous part of the present chastisement, and if she should be utterly destroyed as a nation, it should give rise to no great wonderment. It is as true of nations as of individuals, that "whatsoever they sow, that shall they also reap," and it may be that, while God is destroying Germany for her ungodliness, He is using her to chastise the nations that have allowed themselves to be misled by her. English-speaking teachers and preachers who have allowed themselves to become enamored with German "kultur" and who are engaged in promoting German infidelity, may congratulate themselves upon being *participes criminis* with their masters in deluging the world with human gore and filling it with the carnage of war.

A few years ago some men of a certain class, most of them young, became obsessed of the notion that they would have to accept German rationalism in order to be regarded as smart. Some of them went to Germany to fill up on German "kultur" with the idea, apparently, that this would give them position and standing in the learned world far above their fellows. Others, who could not cross the great waters to get this precious treasure, dazzled by the brilliancy of the more fortunate ones, took the dope at second-hand, and thus many of the young men of that generation became inoculated with the virus of that type of skepticism branded, "Made in Germany," and began to affect to look down upon those who adhered to "the faith once for all delivered unto the saints" as belonging to

a very inferior class of beings. Thus was spread to some extent that pro-German sentiment that has sought to hamper our Government in its titanic struggle with Prussianism.

When the reviewer of Mr. Finn's book says that "a large number of men entrusted with the management of educational institutions founded, established and endowed by Christian believers, for the purpose of helping the young grow up into Christian manhood, proved false to their trust, and treacherously perverted to the propagation of infidelity the money and authority confided to them for the up-building of Christianity," he writes as if he might have had the present professors of the College of the Bible in Lexington in mind. That the money which was given to establish and endow that institution was intended by the givers to be used to support professors who would teach the Bible just as it has been believed and taught by the disciples from the beginning, is a fact that no intelligent disciple will deny. B. F. Clay, who was largely instrumental in raising the first \$50,000 of endowment, can testify as to the intention of the brethren in making their contributions, and a more recent donor even specified in a written contract that only such men should ever occupy the chair for the endowment of which his donation was made, as would teach the Bible as it was taught by those who were professors in the institution at that time.

From these facts it is perfectly manifest that endowment money is being used contrary to the purposes of those who gave it.—*Christian Standard*.

Presbyterians Resisting the University Paganism



THE Presbytery of Denver, at its September, 1918, meeting, appointed a committee consisting of William M. Campbell, chairman; Robert T. Caldwell and J. Mont Travis, "to investigate and report concerning the nature of the religious views held and instruction imparted at the Denver University and the Iliff School of Theology." These are both institutions of the Methodist Episcopal Church. The purpose of the investigation was to determine whether they were suitable places to which Presbyterian and other evangelical people could safely send their young people for education, but had nothing to do with any attempt at disciplining the institution.

After full investigation, the committee recommended to the Presbytery that (a) "Our young people seeking college training be advised to select, if possible, some institution where such pitfalls are neither found or countenanced; (b) That no student for the ministry under our care pursuing his studies at these institutions be recommended to our Board of Education; (c) That in view of the crying need of safe-guarding sound doctrine, prayerful and unceasing effort be instituted for the establishment of a college under exclusive Synodical control to meet the worthy needs of the Rocky Mountain region."

Among the teachings which the committee found to be propagated by the teachers and textbooks of these schools were these: The theory of evolution is boldly taught as the account of the whole development of man, physically, mentally and spiritually. All religion, even Christianity, is simply the product of evolution. The account of man's creation as given in Genesis is ignored. All of Genesis up to the call of Abram is legendary. Chronicles was written after the exile, and so was all pertaining to the Levitical law. There is no such thing as atonement for sin. Each man must bear his own. The deity of Christ is denied. Many other kindred teachings are maintained in these schools.

This Presbytery is to be commended for its fidelity in the exercise of care of the instruction of its young people. Pro-Germanism still lurks in the secret chambers of schools and universities, and it is as deadly and destructive now as it was in the hands of the Kaiser and his university colleagues. Other Presbyteries, if they be faithful, will need to take like action, and that promptly, for the virus is spreading, like the "flu" or venereal poison. It is no time for indifference or hesitation. Religious and moral quarantine is absolutely necessary. The re-

ligious Bolsheviks have been so busy and have practiced such German-like subterfuge, shrinking from an open profession of their position, that they have gotten a strong hold upon institutional life and with audacity and atrocity have throttled the religious life in more than one institution. It is high time that evangelical Christians of all denominations combine to overcome this dire and destructive adversary. No time should be lost. We glory in the Denver Presbytery. More power to them. May all the others do likewise.—*The Presbyterian.*

Were you Disappointed*



EEK by week, in the name of the Church, which embraces all denominations, we have been urging the public to attend religious service.

More than once the answer has come back: "I went, but I did not like the preaching."

We have not based our appeals upon the ability of the preachers.

We do not invite you to go to church to hear only orations or essays.

Nobody knows better than the preachers themselves how far short of their purpose many sermons fall. All questions of mere human ability aside, even as a spiritual message for hungry souls—a word from God for those who seek the Father—the sermon is sometimes unsatisfactory.

Perhaps if the public knew how often the clergyman agonizes in penitent prayer over this, they would be less censorious.

The cardinal truth of the matter is this: *We do not go to church, primarily, to enjoy a good sermon. A congregation is not a mere audience:* a crowd met to hear a man talk. It is an assembly for the worship of God.

The preacher would be the last man to claim that it is by the wisdom and learning and eloquence of the pulpit that the Church has been brought thus far on her conquering way. Far from it.

The Church would still be the Church,

and continue to live if there were no preachers.

That seemingly extravagant statement is not made in disparagement of the ministry, but only to arrest attention to the vital truth that the Church is meant for the worship of God, for the fellowship of believers in Him, for the edification of the Christian faith.

A Church may be a good church, despite limitations in the pastor.

An unsatisfactory preacher is no sufficient excuse for absenting one's self from church.

Speaking in behalf of the ministry, we ask men to go to church, not to hear a preacher, as an intellectual exercise, but to go for the worship of God, for the confession of sin and for the purpose of aligning themselves with the Church in all her varied mission and ministry to the world.

The worshiper's prayers are of more importance than the preaching.

What the worshiper thinks about God is a more vital matter than what the preacher says about God.

The attitude of the soul is a graver concern than the altitude of the sermon.

And when all has been said, it still remains true that the pulpits of San Francisco and the bay cities are occupied by men of godly life, who are not self-seekers; men of intellectual and spiritual gifts; men whose supreme passion is to help their fellows to know God.

GO TO CHURCH SOMEWHERE TOMORROW

*Announcements of this character appear in the Saturday issue of dailies in San Francisco and the bay cities. They are authorized and paid for by a group of churches and individuals interested in the advancement of church efforts. This announcement appeared in the *San Francisco Chronicle* of September 4.

* * * * *

If thy faith have no doubts, thou hast cause to doubt thy faith; if thy doubts have no hope, thou hast reason to fear despair. When, therefore, thy doubts shall exercise thy faith, keep thy hopes firm to qualify thy doubts. So shall thy faith be secured from doubts, so shall thy doubts be preserved from despair.—*Quarles.*

Help the French Children



HE manhood of France is dying to defeat militarism. On the battlefield is buried the splendid promise of her young sons. If the old France, forced into this conflict and spending every ounce of energy and manhood in the struggle, is to give birth to a new France, worthy inheritor of her splendid achievements, her children must be reared into a young generation of strength and promise.

The Society for the Fatherless Children of France appeal to all America for aid.

No greater work can be done for France than to give these children the chance of which their fathers' death has deprived them. Their plight is an emergency which must be met immediately, for neglect during one or two years of the physical, mental and moral welfare of the child *cannot be repaired later*.

America fought for Liberty in 1775 and France gave us her help. In this great war France and America fought side by side for this same great principle.

Ten cents keeps a child one day; \$3.00 keeps a child one month; \$36.50 keeps a child one year, in its mother's home.

It is the unbroken and unbreakable rule of the Society that not one cent of the money subscribed for the support of orphans shall be used for expenses of local committees, of the National Executive Committee office in America, or of the Paris Committee in France. All expenses of the Society are met either from voluntary donations made for that purpose, or from dues for membership in the Society, or from interest on bank balances.

The work is carried on through local committees, each of which is provided with a list of French children. To every subscriber who pledges the care of an orphan for one year, is given the name and address of the particular child to whom his money will go. Payments may be made quarterly or monthly by arrangement with the local committees. As the children on these lists are adopted, their names with those of their adoptors are returned to the French Committee. Money subscribed in America is sent to the mother or guardian of the child in quarterly payments on postal money orders

bearing the name and address of the American donor.

With every quarterly allowance is sent a letter from the Paris Bureau explaining the friendship of America and instructing the child or its mother to write a letter of acknowledgement to the American benefactor.

Through this personal touch we are building up between the two peoples a lasting and unbreakable friendship.

It is the policy of the Organization to keep the children in their own homes to be brought up by their mothers in the religion of the family. Every child who has lost a father as a result of the war, who is certified to be in need and who is under the care of its mother or relatives, is eligible to help.

You will often be asked how you may be sure that the money will reach the children. The safeguards are: first, the character of the American and French Committees; second, the fact that every payment is made on government postal orders that remain on file and are open for inspection, and third, and above all, that the children and the donor are put into personal correspondence, so that if the child should fail to receive its remittance the donor would be notified by the child or family.

This Society is incorporated, and is under the supervision of some of the greatest financiers and philanthropists in this country. Mr. U. S. DeMoulin, Greenville, Ills., is authorized by the American Churches Committee, to solicit pledges, to whom remittances may be made.

* * *

Sunday Schools Start Nation-Wide Campaign — \$20,000,000 Victory Fund to Finance Gigantic Revival, is Object Sought.

THE first of a series of nation-wide campaigns by the United Sunday School Association of the World to raise a \$20,000,000 victory reconstruction fund, was opened at Chicago. Pledges of \$300,000 or \$75,000 a year for four years, will be sought in this district.

"The Sunday schools of America face extinction within a generation if the present rate of loss of membership continues," said W. C. Pearce, field superintendent

for the association, in discussing the objects of the campaign.

"One of the leading denominations of America has lost 125,000 from its Sunday schools within the last year; another has lost 70,000. Total losses in America in the last year were estimated at from 300,000 to 400,000. Illinois lost 17,902 members; New Jersey, 23,000; Minnesota lost 15 per cent, and Kentucky and Missouri showed marked losses."

Abnormal social conditions produced by the war, including disorganization of entire classes through enlistment of leaders, were largely responsible, it is stated.

"Meanwhile, juvenile delinquency is increasing all over America at a startling rate," continued Mr. Pearce. "Chicago authorities handled over 30 per cent.

more cases of delinquent boys and girls last year than the year before.

"The religious forces of the world face their most serious crisis. From the church standpoint it is a matter of whether Bolshevism of unbelief, lack of restraint and atheism shall sweep the world. If it does it means a corresponding increase in crime, anarchy and barbarism. Religious indifference is always accompanied by social decay."

"We aim to conquer the danger by an offensive rather than merely trying to hold our own. Therefore, this great world-wide campaign has been planned and is now being launched, and by it efficient religious education is expected to be carried forward in every nation and among all the tribes of the earth."—*New York Tribune*

The Club

Hygiene for Clergymen

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D.



OOD health and long life for clergymen, have been under discussion in previous articles, and properly are followed by a statement and illustration of some of the more important dietetic and hygienic rules that should be observed, if one cares for good health and long life, and a human being has no business not to care for both health and life.

In general we may say, that the various ordinary sicknesses that afflict mankind, are in the majority of cases, in consequence of our blundering carelessness and thoughtlessness.

The first subject to which attention is called, and one of no little importance, has relation to the air we breathe.

A not very uncommon experience for a clergyman is this: he is sleepless at the very time he should be sound asleep. He turns and tosses, groans and sighs till midnight or long after. The unfinished sermon for the approaching Sabbath, and many other things, indeed, all sorts of disagreeable things, real and imaginary, haunt and torment him. At length he goes to the window, opens it, not knowing whether he would better leap out or not; he inhales the fresh air, breathing slowly and deeply for a few minutes; he throws back the bedclothing for an airing and cooling, repeats the window breathing, then goes to bed, is soon sleeping, and the disagreeable world has vanished.

Now what has happened? Simply this: His restlessness was a demand for more oxygen, needed in every part of his body. It was furnished by going to the open window and filling the lungs with pure air. The physical organism was satisfied, and reported that the man could then sleep. The demons that had been tormenting him retired to the next room.

But in the matter of ventilation this should be said, that the opening of a window a little at the top will not be sufficient. The foulest, or rather the most perilous air, does not go to the top of the room. The heated air goes there, but the deadly carbonic acid gas falls to the floor and keeps to the lower parts of the room, and unless it can escape before reaching the level of the bed, the sleeper is in the way of being drowned with a poisonous gas.

And this leads to the statement that the breath that is exhaled is a poison, and enough of it is a deadly poison. If a pitcher, basin, or tub of water is placed in a sleeping room, it will be found that during the night the water, by absorbing the gases, dust germs, and living microbes in the room, has become filthy. A pail of water at a low temperature in almost any sleeping apartment, will absorb during a single night at least a pint of carbonic acid gas, several pints of ammonia, and perhaps millions of microbes. And this suggests that every sleeping room should be furnished with a vessel of some kind filled with water. Disease producing bacteria never leave water or moist plants until forced to do so.

Another suggestion at this point may also not be out of place, viz.: that sick or well, no lamp of any kind, or any gas jet, should be burned in a sleeping room. Such a light may be fully as pernicious as two or three persons occupying the same room. If a light becomes necessary, it should be set in the fire place, when, of course, there is no fire, or placed not far from the window, and as far as possible from the occupant of the room. The electric light, for good reasons, is a merciful hygienic provision of modern times.

A publication called *The Medical Press*, reported, not long since, certain facts that had been brought to the attention of the Academy of Sciences (Paris), by the late Professor Brown-Sequard. He had been conducting researches as to the toxic effects of the human breath. In his experimenting he had condensed the watery vapor coming from the human lungs, and obtained a poisonous liquid capable of producing immediate death. He named the poison, "Organic Alkaloid." He inserted some of this fluid under the skin of a rabbit and death was almost instantaneous, and was attended with scarcely a convulsion. These experiments proved beyond question, that air which has been breathed contains a volatile poison, more deadly than carbonic acid gas.

Dr. Felix L. Oswald, writing for the *Popular Science Monthly*, made these suggestive and confirmatory observations:

"A man can live on seven meals a week; he can survive the warmest summer day with seven draughts of fresh water, but his supply of gaseous nourishment has to be renewed at least fourteen thousand times in the twenty-four hours."

The doctor then adds this statement: "One of the most prolific single causes of impaired health is the breathing of impure air."

Is there some young clergyman now reading this article whose heredity points to consumption? He will soon feel himself going that way; and he *will* go that way, unless something is done. The important question then is this: What, in such a case, can be done to avert this consumptive tendency?

The reply is this: Let him begin at once artificial or gymnastic breathing—in other words, deep breathing. By this means he will manufacture a larger chest capacity and build a new pair of lungs. In addition to this, let him sit and walk as erect as nature intended he should; let him wear loose fitting clothing; live as much as possible in the open and breathe through the nostrils, so that the air will be measurably free from particles of dust that would be an irritant to the lungs. These are not difficult directions to follow, and are better for consumption than all the drugs in Christendom. If there were the faithful observance of these simple directions, consumption, now killing its hundreds of thousands, would, after a while, be unknown among our people.

Dr. Henry J. Bowditch, the late distinguished specialist on consumption, has given an interesting account of the way in which his father, when apparently far advanced in consumption, overcame the disease. In brief, his method was open air travel and exercise. By this means, the father not only cured himself, but overcame the hereditary tendencies in the family to such extent that his descendants became comparatively free from the peril of that dread disease.

The opinion of Dr. Bowditch, often expressed, was this: that "people are constantly dying of consumption simply for the lack of pure air, which anyone can have without paying anything for it." Another statement made by the doctor was this:

"I have directed every patient of mine to walk daily from three to six miles; never to stay all day at home unless a violent storm be raging. When they are in doubt about going

out, owing to 'bad weather,' I direct them to 'solve the doubt, not by staying in the house, but by going out.'"

Dr. Richard C. Cabot confirms these opinions of Dr. Bowditch, stating that "consumption is a blunder in consequence of breathing air that is destitute of oxygen." And then he makes a still stronger statement: "Almost any disease that is caused by poor blood, and they are legion, can be prevented and can be cured by breathing pure air." Diseases known as the "Saw-grinders' Consumption," "Potters' Asthma," "Painters' Colic," "Brass-Founders' Ague," and many others common to industrial pursuit, are caused by impurities in the air the workmen breathe. And on the other hand, asthma, catarrh, and tubercular phthisis, are unknown among the nomads of the inter-tropical deserts, as well as among the homeless hunters of our northwestern territories. The same is true of hunters and herders of the South American pampas.

It is, therefore, to their advantage that thousands of soldiers, hunters, and lumber men sleep every night in open tents and sheds, and that men in the last stages of consumption would in all probability recover by adopting this semi-savage life, that is, living and camping out of doors.

There is, therefore, nothing strange in the fact that people who attain extreme old age are generally poor peasants whose vocations keep them in the open air, though their habits differ in almost every other respect, and would seem to be against them, and that the average duration of life in various countries of the Old World does not depend so much on climatic peculiarities or degree of culture, as on the chief occupation of the inhabitants; the starved Hindoo, it is said, outlives the well-fed Parsee merchant.

In this discussion, what may be termed the night air absurdity should not be passed in silence. There is not a single sound hygienic reason for the following admonitions often heard, especially among country people: "Beware of night winds"; "Close the doors and windows when night falls," and others like them.

The *Sanitary World*, a medical publication, speaking of this night air fallacy, suggests that at night we must breathe night air, or not breathe at all. The choice is between pure night air from without and foul night air within. This same publication expresses the opinion that it can easily be proved that one half of the diseases we suffer from are occasioned by people sleeping with their windows closed. In great cities the night air is the purest and safest of any in the twenty-four hours. One of the highest English medical authorities on consumption and climate, makes the statement that the air of London is never so good at any other time as it is after ten o'clock at night.

In support of what we are saying is the fact, that out door night air is breathed without harm by millions of different animals—tender, delicate creatures, fauns, lambs and young birds. The moist night air of tropical forests is breathed with impunity by anthropoid apes, but these same apes and a multitude of other animals die with consumption in the close, though generally well warmed, atmosphere of our menageries in northern latitudes.

The draft fear is another bugbear. Railroad men, stage drivers, rural delivery men, and men in many other out-door employments, thrive in drafts. Children skate and coast ten or fifteen miles an hour in the teeth of a snowstorm. Automobiles are killing many people who get in the way, or through carelessness, yet they are saving and prolonging the lives of multitudes who ride in them, even at high speed, rather than in poorly ventilated railroad cars.

Judging from personal experience, extending through many years, I may be allowed to say, that, if one keeps warm at night, sleeping summer and winter with all windows wide open, even if a gale of wind is blowing through the room, one will make a gain of it. It is bad to go to bed with the clothes on that one has been wearing during the day, nevertheless, one should do this, if there is no other way to keep warm; but bear in mind that open windows and pure air are the *indispensable*.

The closing word of this article, a little disjointed, perhaps, but to the point, nevertheless, is this: that the human brain cannot do its best work, and the best

sermons cannot be built or preached, unless the clergymen can have from twenty to twenty-five cubic inches of pure air, with every breath breathed. And the Holy Spirit so highly honors the laws of health that He has taken His flight from many a congregation, right in sermon time, because of poor church ventilation.

Mental and Spiritual Blindness

BY BISHOP JOHN W. HAMILTON, LL.D.*



HE world has been filled with dismay, has stood aghast at the exhibition of the "dagger in the minds" and murder in the soul of the German people. Who can account for the spiritual blindness and intellectual despair of the populations composing the Central Powers? Little wonder that one of the correspondents, in discussing the possibility of making terms of peace with such people, is reminded of the scroll over the gate which Dante saw in the *Inferno*—"Abandon hope, ye who enter here." Statesmen pale at the task that awaits them. It is this outlook, doubtless, that led the great premier of the people who have suffered most, to say that it was vital that the President of the United States come over to help them. No man yet sees clearly how the work can be done. It is not simply to deal with minds similar to those of the armies that defeated them.

No nation has so idolized itself since nations were founded, no people have ever before assumed that there is no trustworthy intelligence aside from their own. When have the men in any age or in any state arrogated to themselves the absolute ownership of the God whom they worship and dared to give Him their own name? What has taken possession of this "once wise and kindly and great people?" It weakens faith in humanity itself.

Poets, preachers, professors, editors, statesmen, enemies of other righteousness than their own, and full of all subtlety, demand with intolerable effrontery that we substitute for our faith in the New Testament the *Kultur* that worships the state with heathen idolatry, that utterly abrogates the Ten Commandments, the Golden Rule, the Sermon on the Mount, the reign of the Prince of Peace on the earth, whenever necessity that knows no law may call for it. They have chosen Emanuel Geibel, one of their poets, to be prophet, a quotation from whom is made the motto of their ambition—"The world may again be healed by Germanism." They began the war with the passion expressed in the "Poem of Hate." Preachers emblazoned their pulpits with blasphemy. Walter Lehman, pastor of Hamburg in Holstein, in his book, *About the German God*, declares "the Germans' soul is the world's soul," that "God and Germany belong to one another." Dr. Deissman furnishes apology for all admitted atrocities by saying that "what people beyond the Channel call barbarism history will some day call primitive strength." Prof. Adolph Harnack, whom we had believed to be a Christian scholar, says, "We give you Americans the solemn promise that we will shed our last drop of blood for this *Kultur*."

No small share of the error of the German mind must be charged to Prof. Ernst Heinrich Hæckel, a field naturalist of extraordinary power and industry. Following his "carbon theory" he is led to deny the immortality of the soul, the freedom of the will, and the existence of a personal God. It is probable that no atheistic writer ever had a wider circulation of his theories of unbelief—certainly not in Germany. Nietzsche and Bernhardt were only copyists of Gobineau, a derailed Frenchman, the bacteria of whose brain were Germanized and scattered broadcast to inoculate the people with suicidal self-importance.

But the rest of the trouble, in Germany, Austria, and Turkey, has been with their monarchies. Germany has builded a military autocracy about her Kaiser and stuccoed Luther with an obsequious State Church, until, I say again, a fanatical nationalism and rationalism compelled politicians and poets, philosophers and preachers, educators and editors to bow down and worship the state. And the state presumed to reshape religion and revelation, and create a new and bald ethics to enslave both character and conduct.

You may ask, Had the Germans no Bible? Yes, they had the Bible, but what did they do with it but build a stage about it for Strauss and Baur, Eichhorn and Keppe, de Wette and Ewald, Graf and Wellhausen, and all the rest to take it down a book at a time to bewilder the man in the street with their negative criticism, the influence of which was not to continue a proper veneration for the Book or promote a vital and intelligent piety. If they contributed much to scholarship they did little for the correction of the government's arrogance and covetousness. They pulled the Pentateuch away from Joshua and Judges and left Moses in the bulrushes again! Made Ezra responsible for putting the so-called "unreliable" books of the Kings and Chronicles in the cannon; split Isaiah in two and gave Daniel to the lions again. They made of Jonah an allegorical novel and compelled him by rhetorical embellishment to swallow the whale.

When I think of their use of the Old Testament to bolster up their God of battles—they had no use for the love and mercy of the New Testament—I am reminded of the colored preacher, who in his use of the higher criticism ruled the Old Testament out altogether. He said it was out of date in all its teachings and God Himself had thought it would never do for our times or He never would have made a New Testament. Besides, he said, those old writers did not know everything, and much of what they did know they forgot. They forgot their own families, for the Book itself says Abraham forgot Isaac, and Isaac forgot Jacob, and Jacob forgot Joseph and all his brothers.

* Extract from Sermon Preached at the Dedication of the Starrett Memorial Church, Athol, Mass.

Theological Conservatism

BY BISHOP WILBUR P. THIRKIELD, LL.D.



UT in our theological attitudes we are conservative. There is a modern scholarship which comes to the study of the Word with uncovered head and unsandalled feet, and with an eager prayer for the illumination of the Holy Spirit, whose function it is to lead into all truth. This scholarship is constructive. It buttresses the truth. It magnifies the excellences of the Book and minifies its apparent deficiencies. It is accurate and fearless, but it is reverent and sympathetic. The more of that sort of scholarship the Church has the better.

But there is a scholarship which is neither reverent nor sympathetic. These gentlemen have studied musty documents, and scrutinized clay tablets, and deciphered hieroglyphics, and explored tombs, and unearthed ruins, and sifted dust heaps, and have gone with their microscopes over every page of the Book to see if they could not find and exploit a flaw. They have proclaimed evolution. They have, to a large extent, eliminated the supernatural. They have cast discredit upon the historicity of large portions of the Old Testament, and even upon some parts of the New. They have transferred into myths some of the tallest personalities of sacred history. They have even dismissed some of the heroic characters of the Old Testament, the genuineness of whose life and deeds were attested by Jesus Christ Himself.

But, my brethren, we have never been disturbed by the Biblical critics. They have done no harm to the Old Book. Historically it has stood the test. Moses is still the incomparable law-giver. Abraham still stands tall before the ages. David still sings his matchless songs. Isaiah still looks forward with rapturous gaze to the manger and the cross. Daniel, not a myth, but a man, still stands in his lot and place. Ruth, not the fascinating personality in a piece of fiction, but a woman of flesh and blood, still tells her story of loyalty and love. And Jonah, though he has had a rather stormy time of it, has not faded into allegorical mist.

And the teachings of the Book are unharmed. The story of the fall, the promise of redemption, the plan of salvation, the virgin birth, the miracles, the sacrificial death, the supernatural resurrection, the ascension and the tongues of fire all are there yet.

"Your hammers break, God's anvil stands.
Hammer away, ye hostile bands."

The Sanctuary

The Beauty of Holiness

BY DAVID JAMES BURRELL, D.D., LL.D.

"Be ye holy, for I am holy saith the Lord."—I Peter 1:16.



T is written that in heaven "they rest not day nor night saying, 'Holy, holy, holy, Lord God Almighty!'" This is known as the *trisagion* or triple ascription of holiness to the triune God. It is incorporated in all our formularies of worship and in the symbols of the universal church.

To say that *God is holy*, would appear to be unnecessary. But this is only because we are so familiar with it. In fact the whole pagan world denies it. The gods that are "graven by art and man's device" are not holy. The very conception of holiness is alien to the natural mind. Nor does so-called culture help the matter at all. The best the cultivated Greeks and Romans could do in formulating their divine ideal was to be seen in their Olympian assemblage. What crimes and revels, what mobs and quarrels were there! Bacchus was a drunken vagabond, who in our time is represented astride a beer-keg. Venus was a drab, whose name is associated with uncleanness in literature and the modern drama. Mercury was a thief, the patron god of the banditti who now infest the Italian hills. And Jupiter, the father of the whole Olympiad, was awfully smirched with countless vices. Among other things he hung up his faithless wife in mid-heaven with anvils tied to her heels. What an assemblage! Look on that picture and then on this: "God is light; in Him is no darkness at all." "He is of purer eyes than to behold iniquity." "The stars of heaven are not clean in His sight."

But the denial of the divine holiness is not confined to the pagan world. The free-thinkers and rationalists of our time are against it. David Strauss says, "It involves the thought of susceptibility to impressions *ab extra*, which is inconsistent with absolute being." But what of that? God is not an "absolute being;" if indeed there is any such thing as absolute being. He is distinct and concrete personality whom we delight to call "our Father."

Another objection, urged in a similar quarter, is that holiness implies a vital relation to law; "the fact being that Deity is *extra*; that is, outside of law." But this is not true. So far from being outside of law, God is the very source and center of it. The laws of the universe, natural and moral, radiate from Him as the light of the solar system from the central sun.

Still another objection is that holiness suggests bondage, while "Deity must, in the nature of the case, be morally free." This, however, rests upon a wrong conception of freedom; as if it were an equilibrium between right and wrong. On the contrary, freedom is rightly defined to be "perfect obedience to perfect law;" and in this sense holiness is indispensable to it.

We therefore agree that, of necessity, God is holy. In the Scriptures He is thus characterized more frequently than in any other way. His name is the Holy One. He dwells in a holy hill, sits on a throne of holiness and is robed in a garment of holiness. He swears by His holiness; and those who would worship are required to approach Him in the beauty of holiness.

The clearest vision of God in the Old Testament is that of Isaiah:

"In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another saying, 'Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory!'" (Isaiah 6:1-3.)

The corresponding vision in the New Testament is that of the evangelist John:

"I was in the Spirit on the Lord's Day, and behold a throne was set in heaven; and he that sat upon it was to look upon like a jasper and a sardine stone: and there was a

rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold; and round about the throne were four living creatures, who rest not day nor night saying, 'Holy, holy, holy, Lord God Almighty!' (Rev. 4:1-8.)

It would thus appear that the character of God is best summarized in His holiness. Everybody knows the definition of God as "a Spirit infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth." In fact, however, holiness is a bundle of all these attributes rolled into one. If a sunbeam be transmitted through a prism it will resolve itself into the seven primary colors of the spectrum, to wit: violet, indigo, blue, green, yellow, orange and red; and always in that order. It is thus that we perceive the several attributes of God. But holiness combines them all; just as the seven primary colors when caught in a concave mirror are again reduced to the white solar ray.

Now let us turn to the other side of our text: "*Be ye holy.*" Why so? "For I am holy, saith the Lord;" that is, the way of holiness is the way back to the Father who created us in His likeness, His purpose being that we should be like Him.

But how can this be brought to pass? For unfortunately we are sinners, and "without holiness no man shall see God."

The place for the publican to stand is "afar off." How can one ascend into the Lord's holy hill who knows that his hands are unclean and his heart impure! The sanctuary is so called because it is dedicated to the Holy One. Everything in it is holy; the laver, the candlestick, the golden altar; every post and pillar, every knot and almond blossom and pomegranate; all are "holiness unto the Lord." Wherefore it is meet and proper that the publican should stand afar off, beating upon his breast (for heart-disease is what ails him), crying, "God be merciful to me a sinner!"

I am that publican. "For there is no difference; all have sinned and come short of the glory of God."

And here is the problem of all problems: how to bring that publican into the sanctuary. This is only another way of asking, "How shall a man be just with God?" or, "How shall God be just and yet the justifier of the ungodly?" or, "Men and brethren, what shall we do to be saved?" Obviously, there must first be a deliverance from the shame and penalty and power of sin. Here is a problem whose solution is beyond the ingenuity of the wisest of men. Only God can solve it.

Enter Christ! He comes to our rescue as the God-man. As man He can suffer; as God His sufferings are sufficient to atone for all. The Cross looms up, overarched with a bow of promise. Our hope, our only hope, our hope "as an anchor to the soul, sure and steadfast, taking hold of that which is within the veil." On hearing the cry from the Cross, "It is finished!" we shall see that veil of the Sanctuary rent asunder "from the top to the bottom"—as by an arm reached down from above,—and behold, "a new and living way into the Holy of Holies" is made manifest, by faith in Christ, whereby the sinner may approach into the immediate presence of a holy God.

But, while the sinner is thus purged of his sins by faith in the sacrifice of Christ, he is left with a merely negative holiness. A graven image is innocent; but more than innocence is required of man. He must have positive character. "The blood of Jesus Christ cleanseth from all sin;" but wherewith shall the naked now be clothed upon with righteousness?

Enter the Spirit of God! It is written that the risen Christ "breathed on his disciples and said, 'Receive ye the Holy Ghost'." The Holy Ghost is so called not because he is holier than the Father or the Son but because his special function is to impart holiness. This is sanctification; which is only another name for growing in godliness or God-likeness; and this, in turn, is a synonym for Christian character. Thus the seal of full accomplishment was set upon the Redeemer's work when he bestowed upon his disciples "the unspeakable gift" of the sanctifying

Spirit; by which they were to grow in character "unto the measure of the stature of the fulness of Christ." (Eph. 2:14.)

This work of sanctification by the Spirit is normally wrought through the instrumentality of "the truth." It is for this reason that the Scriptures are called "the sword of the Spirit." They are the divine revelation of truth; as Jesus affirmed in his sacerdotal prayer, "Father, I pray for those whom thou hast given me. Sanctify them through thy truth; thy Word is Truth." (John 17:17.) It is clear, therefore, that a Christian's growth in character is measured by his loyalty and devotion to the Word. As he reads and studies his Bible the Holy Spirit not only illuminates its pages but anoints his eyes with eyesalve that he may see.

By all this we arrive at a threefold conclusion. *First*, holiness or God-likeness, which is Christian character, is attained by searching the Scriptures, as Jesus enjoined, in a willing subjection of our whole selves to the Spirit of God. For thus it is written, "The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." If these be bound together we shall have again the same resultant that we get from uniting the primary colors of the spectrum, namely, the white solar ray.

Our second conclusion is that Christian influence is measured by this growth in character. In the entire province of human experience there is nothing so irresistible as holiness. It is recorded that when Alexander and his army laid siege to Jerusalem, the high priest, Jaddua—all other hope of repelling the enemy having failed—arrayed himself in white and bound on his breast-plate, whereon was the inscription "Holiness unto the Lord." At his approach, the legend says, so bright was that whiteness, and so dazzling the splendor of the breast-plate, that Alexander and his army fell prostrate before him. However fabulous this may be, the power of a holy walk and conversation is no fable. Even the ungodly are constrained to pay tribute to it.

Our last conclusion is that holiness opens the gates of heaven. Could anything be more beautiful than the passing of Chrysostom, "the man with golden lips?" In the midst of an earnest discourse he felt the touch of a cold hand upon his heart. "The hour is come," he said; "bring me quickly my garments of fine linen, that I may appear in white before God."

There is no sin in heaven. Angels and archangels and saints triumphant join in the ascription of holiness to him that sitteth upon the throne and to the Lamb forever and ever. May we be ready, when our summons comes, to join the General Assembly of those who are "arrayed in fine linen, clean and white." For *without holiness no man shall see God.*

A Ready Answer

BY J. L. DICKENS, D.D.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—1 Peter 3:15.



CORRECT, rightful, ready answer has much advantage over a delayed and doubtful answer. This applies in great force to our personal relation to our Lord and Saviour Jesus Christ, to the Bible, and to the principles and doctrines of Christianity. We should know, and be ready to give answer to every one asking us a reason of the hope that is in us.

Our allegiance to the Lord Jesus Christ, our acceptance of Christianity, our Christian life and activities should stand for something. There should be no neutral ground here. We should be, in fact, what we claim to be.

The Apostle Peter wrote the language of my text to Christians. Already they had accepted Jesus Christ as their personal Saviour, and aligned themselves with the people of God. Christians should grow better every year, month, week and day. Our text enjoins a great Christian duty. "But sanctify the Lord God

in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

There are many practical lessons growing out of this passage of Scripture.

I. *We should Sanctify Jesus Christ as Lord in our Hearts.*

To sanctify means "to make sacred or holy: to set apart to religious use." In our text we are taught that we should make Jesus Christ Lord in our hearts. This means that we are to give Him lordly authority in our hearts.

God the Father certified to the sovereignty, the kingship of Jesus Christ by His resurrection from out among the dead, and to His Messiahship as being the Anointed One by whom alone access is made to God the Father. In keeping with these great facts we should sanctify Him as Lord in our hearts.

1. By acknowledging Him as above all else besides.

The pre-eminence of Jesus Christ among all persons and over all things is evident to all Bible students. His equality to God the Father and to the Holy Spirit is asserted in God's Word. We should in heart and life give Him pre-eminence. Without this our Christian life will not be assertive as it should be, and we will not be His loyal subjects as it is our duty to be.

Supreme loyalty to Him requires the acknowledgment of His pre-eminence in our hearts and lives.

2. By acknowledging His right to our hearts and lives.

Jesus Christ our Lord has the right to our hearts and lives. He is our Creator, Redeemer, Preserver. We owe to Him all of good we are, or that we shall ever be. He gives us every good and perfect gift we have. Our lives should be spent in His service. No greater use of them can be made than to consecrate them to His service. In this way they are made powerful, helpful, sweet. In this way we incur God's favor. It is said in proverbs 3:6, "In all thy ways acknowledge Him, and He shall direct thy paths."

3. By acknowledging our obligation to worship and obey Him.

In order that we may worship and obey Jesus Christ our Lord as we should do we must love Him better than all others besides. We must not allow the love of any one else to come between Him and ourselves. We must love Him supremely, and as we love Him best we can the better love those whom human obligation requires us to love even devotedly.

Worship is stronger than love. We are required to worship Jesus Christ, loyally obey Him. He is worthy of worship and honor. No merely human being is worthy of worship, and it is sinful to worship any man in this world.

II. *We should have a ready Answer for the Hope that is in Us.*

There are many who really have no clear, definite, well understood hopes.

This is an unfortunate condition, uncertain, unsatisfactory.

1. We should know definitely the hope that is in us.

There are many persons who do not understand themselves, and are not certain in respect to anything concerning their religious condition.

Ask a man of this kind if he is a Christian and he will reply, "I hope I am a Christian." Ask him why he hopes he is a Christian and he will say I am a member of the church and have received the ordinances of the church. Some persons seem certain that they are Christians because of the fact that they are members of some church. Church membership and observance of church ordinance does not make men Christians. Every hope we have should be a definite hope, a well-understood hope, a well-founded hope. We should look carefully into this matter and see what hopes we have and investigate to see if we can give a reason for these hopes. Have we a hope for eternal life, a hope for heaven, the blessed hope, the hope of the resurrection from the dead? We should examine ourselves and see if we have definitely these hopes and why we have them.

2. We should know the Scriptures giving the bases for our hopes. If our hopes are not founded upon the Scriptures there is no certainty in them. Every hope that a Christian should have has a Scripture basis, is made certain by the Word of God. We are not left in doubt as to our regeneration, our acceptance with

the Lord Jesus Christ, our hope of heaven, the blessed hope, when we search God's Word and are willing to let it speak for itself and believe what it says. These great truths are made plain and clear in God's Word. The Bible gives us what we need to know in regard to these matters and the information we get from the Bible is positive, certain, reliable.

3. We should have that conscious experience that gives corroborating evidence to the hopes we have. Experience is important. It is, indeed, very helpful in all the walks of life; it is a great factor in our religious enjoyment. When we shall have complied with the requirements God gives us in respect to any duty, obligation, privilege, the conscious experience growing out of such compliance is sure to follow the compliance. We should never be contented until we shall have clear, definite, reliable hopes and know the Scriptures giving them their bases, and the conscious experience which follows, and be ready to give a ready answer to every one asking a reason of the hope we have.

III. *Our Answer should be given with Meekness and Fear.*

God never advises rashness, impetuosity. Deliberateness, meekness and godly fear enter God's plan for our conduct.

1. The answer should not be given pertly and arrogantly. Pertness and arrogance are not in harmony with the spirit of Christ. A Christian should study Christ, His ways, His treatment of men and follow His example. Pertness and arrogance in a professing Christian displease God and vitiate testimony.

2. The answer should not be given in self-sufficient impetuosity. Our reliance should be upon God under all circumstances. We should show that we, like the apostles, have no confidence in the flesh, but that our confidence is in God. The answer we make to those inquiring of us a reason for the hope that is in us should indicate this fact. Our sufficiency is of God and not of ourselves.

3. Our answer should be given in due respect to man and in reverence to God. This is what is indicated when Paul said that the answer we give should be given with meekness and fear. This is an indication of the Christ spirit. This manner will win men and not drive them from a Christian. It is our duty to draw men to Christ in God's way and plan as revealed to us in His Word. God's plan is easily followed when we exalt Jesus Christ our Lord above ourselves and above all others besides. Sensitiveness, selfishness and a lack of proper regard for our fellowmen hinders greatly Christian work and efficiency. Possession of the Christ spirit and its proper exercise develops and adds to our success in working for Christ.

What Is a Christian?

BY W. H. BATES, D.D.

- I. A New Creature.
2 Cor. 5:17; John 3:3; John 1:12, 13.
- II. In Faith—A Believer.
John 5:24; 1 John 5:10, 13; John 3:18; Rom. 3:28; 5:1.
- III. In Knowledge—A Disciple.
John 8:31; Col. 1:9, 10; 2 Peter 3:17, 18.
- IV. In Character—A Saint.
Rom. 1:7; 1 Cor. 1:2; 1 Thes. 4:7.
- V. In Influence—A Light.
Matt. 5:14; Eph. 5:8; Phil. 2:15, 16.

VI. In Progress—A Pilgrim.

Heb. 11:13; 1 Peter 2:11; Phil. 3:20.

- VII. In Relationship—A Child and an Heir.
Rom. 8:15-17; 1 Peter 1:3-5.

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LOVE AND OBEDIENCE

BY THE REV. L. W. AUMAN

If ye love me ye will keep my commandments.
—John 14:15

1. The condition: Love. "If ye love me."
2. The law: Obedience. "Ye will keep my commandments."
3. The way: Consecration and faith. The way of consecration and faith leads to love.

Sidelights

THE MIRACLE OF MIRACLES

There are not wanting those who wholly reject the supernatural in the form of the miraculous, and yet who call themselves Christians. These include in their number not merely popular novelists and magazine writers, but even scholars of the highest rank. We need not be much concerned, however, about these attempts to commend to us a non-miraculous Christianity. Not only have all past attempts along this line been failures, but we may be sure that all similar attempts in the future will prove equally unsuccessful. And that because, as regards Christianity, it must ever hold good that the choice is not between a miraculous and a non-miraculous Christianity, but between a miraculous Christianity and no Christianity at all. That such is the case appears most clearly when we consider that we cannot eliminate the miraculous without eliminating Jesus himself. Jesus himself is the miracle of miracles, and yet it is Jesus who stands at the center of Christianity and makes it what it is, not only as a system of truth, but as a dynamic that is destined to turn and overturn until all life is transformed. No doubt it is possible to call what is left behind after the God-man has been eliminated by the name of Christianity, but that which is left behind is no more Christianity than a piece of statuary is a man. In common honesty, therefore, it should be called by another name. It is open to us to either accept or reject Christianity, but we have no right—and it will profit us nothing—to call ourselves Christians unless we trust and obey the living Christ as Savior and King.—*Presbyterian*.

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IN THE DARK

It may help me in my sorrows to think of that Emmaus road in the falling shadows, with two gloom-covered men walking sadly on, and the unknown Jesus for a third. When my heart is crushed by some sore blow, I am apt to think no one ever went along so dreary a path before. But I see footmarks in it, which tell me that many another wayfarer has been already there. I see the path strangely blessed with the companionship that wonderfully soothes me, and I see that I will

not want, for long, some thrilling word that will change my grief into a song. When I look at the thick dust of that Emmaus road, I seem to see "treasures hid in the sand," for it tells me what riches of comfort lie waiting for me in my dreariest paths, what unexpected joys may be only a very little way ahead, and how soon the dirge I am wailing out in a sad minor key may be exchanged for a burst of praise. I have heard that caged canaries learn their sweetest notes in the dark. I am sure many of my darkest hours have been the birthplace of my highest songs. It was often just when the water in my bottle was completely spent, and, Hagar-like, I felt that I could only lay myself down to die, that my eyes were opened to see the flowing spring that had been close beside me all the time, although I knew it not.—*Rev. G. H. Knight*.

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KNOWN BY THEIR WORKS

The Adjutant of the Salvation Army told his friend an interesting story of one man's impression of the religious and social work of the Army "over there." One of his colleagues, seeking funds for overseas service, called upon a distinguished citizen of a New England commonwealth, a national figure of most generous disposition. "You needn't press the case of the Army upon me," said the former Governor, "I know what you are doing." He took out of his desk a letter from one of his sons, an army officer serving in France, which praised in graphic detail and without stint the little-known and great-hearted devotion of these consecrated men and women. "When I come home, I shall never turn aside an opportunity to help this great organization; and please do whatever they ask of you," was the gist of the letter's ending. Who thinks of the reasons for the Salvation Army's success? Not the least of them is this: They are not at all interested in setting up test-theories about religion; they only use doctrines as a means to the cure of souls. They love God and they love men, not abstractly, not theologically, but genuinely, simply, humanly, passionately, and with a reach and efficacy incomparable in behalf of the lowly and the wayward.—*Christian Register*.

EVERY PICTURE A SCHOLAR

During these war days fewer Bible picture cards have been sent to the missionaries for use in their work. The effect is clearly noted in a photograph that recently came to the World's Sunday School Association from India. A Sunday school was shown and 15 were present. In former days, when a larger number of picture cards had been received, that same school had an average attendance of seventy-five. Missionaries from every field abroad state that "every picture means a scholar." A picture card is a large reward and is given often not merely for attendance but for committing verses and even chapters from the Bible to memory. In a certain city in China the missionary was able to obtain a real clean-up in one of the sections by giving a picture to each woman who would remove all rubbish from in front of her house. Our home land is rich with pictures. Every Sunday school class or individual member can help forward the Sunday school work abroad by sending used post cards and left-over Bible pictures to the missionaries. The pictures will win scholars and the teachers will seek to win souls. For all information write to the Surplus Material Department, World's Sunday School Association, 216 Metropolitan Tower, New York City. Be particular to indicate your denomination, distinguishing between "North" and "South" if necessary. You will receive a card of introduction to a missionary and a leaflet giving all details of the plan. More than 28,000 introductions have been placed in this manner.

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German Theological Propaganda.

Will the Christian church in America wake to the *Prussianism in the Theological Seminaries*, college universities, and pulpits of our country? It is a broad sweep that THE PRESBYTERIAN (Philadelphia) thus gives in its charges against free thought, and it bases its apprehension on the statement of Dr. William Hallock Johnson, in the same journal, that "*The Real Root of German Barbarity and militarism lay in the false religious and moral teachings of its universities and philosophers.*" It proceeds:

"*This false teaching undermines faith in the living God, and destroys the sense of moral obligations, and when it is done the wickedness of the human heart will stop at nothing. The*

chairs and pulpits of this country have been *Reeking with Germanism* and the propagators have hidden under the screen of false scholarship." Their pet phrase is "the consensus of scholarship." There are more scholars against the German conclusions than there are in their favor. These lawless teachings are even finding their way into the army.

"The Church has been and is too timid. She must arise and arouse or suffer, and the nation suffer with her. The professor of one of our professedly Christian colleges, in a book he has recently published, teaches to the effect that the idea of God, and even the Christian idea of the Great Father, cannot be accepted as facts. This is only a cheap way of saying what the German philosophers taught."—*Literary Digest*.

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The Mystery of Prayer.

It is sometimes urged that prayer is mysterious. So is everything, if we stop to think about it. Matter is a mystery. Nobody knows what matter is. Force is a mystery. Nobody knows what force it. Gravitation is a mystery. Nobody knows what gravitation is. Nobody knows what takes place when we drop a lump of sugar into a cup of coffee. Whether the change is mechanical or chemical, the very wisest men are not able to say. We know just one thing, that by dropping sugar into the coffee the coffee is sweetened. For most of us that is enough. We know that by dropping a prayer into a day we sweeten the day. How this is brought about we do not know. Who has sight so keen and strong that it can follow the flight of song or flight of prayer? Why should we not be as reasonable and practical in our religion as we are at the dinner-table?—*Charles E. Jefferson, D.D.*

* * *

The Simple Life

The "simple life," of which we hear so much, is essentially the spiritual life. At its core is an eternal, not a temporal interest, and it is at peace because it is centered in God. Its singleness is a simplicity that is "in Christ;" it may therefore coexist with the largest amount of service for humanity amid the complexities of the modern world. Hence a Paul could lead the simple life, in a rigorous Roman age, as much as did Abram amid comparatively quiet pastoral surroundings.—*Zion's Herald*.

International Sunday School Lessons

BOOK OF THE BEGINNING

History or Fable?



THE first book of Moses is named by the Jews from the first word, 'in the beginning.' In the LXX it is called Genesis, because it recounts the beginnings of the world and mankind. This name has passed into the Vulgate. As a matter of fact the name is based only on the beginning of the book.

"The book reports to us the story of the creation of the world and of the first human beings; of paradise and the fall; of mankind down to the Deluge; of the Deluge itself; of mankind down to the age of the Patriarchs; the building of the tower of Babel; of Abraham and his house; of Isaac and his house; of Jacob and Joseph. In other words, the Book of Genesis treats of the history of the kingdom of God on earth from the time of the creation of the world down to the beginning of Israel's sojourn in Egypt and to the death of Joseph; and it treats on these subjects in such a way that it narrates in the 1st part (1:1-11:26) the history of mankind; and in the 2d part (11:27-50:26) the history of families; and this latter part is at the same time the beginning of the history of the chosen people, which history itself begins with Exodus I. The fact that Genesis is characterized by a far-reaching and uniform scheme has been outlined above. This impression is confirmed when we examine matters a little more closely and study the plan and structure of the book. After the grand introitus which reports the creation of the world (1:1-2:3) there follows in the form of 10 pericopes the historical unfolding of that which God has created, which pericopes properly in each case bear the name 'generations.' For this word never signifies creation or generation as an act, but always the history of what has already been created or begotten, the history of generations.

"In favor of the unity of the Biblical text we can mention the fact that the book as a whole, irrespective of all sources, and in view of the history that begins with Exodus I, has a unique character, so that the intimate communion with God, of the kind which is reported in the beginning, afterward ceases. In

addition we draw attention to the psychologically finely drawn portraits of Biblical persons in the book.

"Positive reasons for the historical character of the book are:

(1) The individuality of the patriarchs as well as their significance in the entire development of the history of the kingdom of God, and their different missions individually; further, the truthful portraiture of their method of living, which had not yet reached the stage of permanent settlement; and, finally, the fact that the prophets, the New Testament, and above all, Jesus Himself, regard their historical character as something self-evident, make the conviction a certainty, that we must insist upon their being historical personages. To this we must add the following: If Moses were the founder of the religion of Israel, it would scarcely have been possible that a theory would have been invented and have found acceptance that robs Moses of this honor by the invention of the story of the patriarchs. Rather the opposite would be the case. Besides, this older revelation of God is absolutely necessary in order to make Moses' work and success intelligible and possible. For he himself expressly declares that his work is based on the promises of God, given to the fathers. Through this connection with the older revelation, it was possible to win the attention and the confidence of the people.

"That the Book of Genesis stands in some kind of literary connection with the succeeding books of the Pentateuch is generally acknowledged. But if this is the case, then the question as to the origin and the time of the composition of this whole body of books can be decided only if we take them all into consideration.

"The historical character of the book, as demonstrated above, also speaks emphatically for the claim that the literary composition of the book must have taken place when the memory of these events was still trustworthy, and the impression and experiences were still fresh and had not yet faded. Such individualistic and vivid pictures of historical personages as are reported, such a faithful adherence to the accounts of the civilization in the different countries and districts at different times, such detailed accounts of foreign customs, conditions and historical

events, could scarcely have been possible, if the Mosaic age with its powerful new impressions, the period of the Judges with its characteristic apostasy, or even the division of Israel into two kingdoms, with its dire effects on the external union of the people had all passed by before these accounts were actually written down. "On the other hand, the highly developed prophetic conception of these events, and the skilful plan of the book demand that the author must have been a religious and ethical personality of the first rank. And as, finally, it is scarcely credible that Moses would have failed to provide for a systematic report of the great past of the people, for which account, before this and as long as only family histories were involved, there was no need felt, and as the subsequent books of the Pentateuch, which are acknowledged in a literary way to be connected with Genesis, in many of their parts expressly declare that Moses was their author, the Mosaic authorship of this book is as good as proved.

"This is not to deny that older sources and documents were used in the composition of the book, such as perhaps the genealogical tables or the events recorded in Genesis 14, possibly, too, some referring to the history of the times before the Deluge and before Abraham. This is probable; but as all the parts of the book have been worked together into a literary unity, and as such sources are not expressly mentioned, it is a hopeless task to try to describe these different sources in detail or even to separate them as independent documents, as a theory and in its particulars."—*International Standard Bible Encyclopedia*, Vol 2; p. 1200-1212 (condensed).

A scientific and most searching examination of the Documentary Hypothesis occupies several pages of the *Encyclopedia*. It is rejected: (a) The Hypothesis is an error in principle: (b) The Hypothesis has a false basis: (c) Improbability that the difference in the two names for God is without significance: (d) Lack and weakness in the materials needed to prove the case: (e) Self-disintegration of the critical position: (f) Different uses in the LXX.

The whole Hypothesis has long since been exploded as an imposture begun as "A Conjecture" by the unspeakable Astruc, developed and named by Eichhorn, the German Rationalist, as a weapon to

overthrow the Divine Book, and since used only by those anxious to discredit the supernatural character of the Word of God. It is now, as it has always been since Eichhorn, a form of Hun propaganda. We have shown repeatedly that nine-tenths of the output is borrowed or stolen from the Hun propaganda. Those most active in the lead of the crusade are either Germans, or German Students, or their allies or dupes. We quote from our Associate Editor, Dr. G. Frederick Wright, his statement made to a Conference of Religious Leaders in the Marble Collegiate Church, New York, of which Dr. David James Burrell is pastor, another Associate Editor.—Editor B. C.

"The Bible is threatened with the loss of its hold upon the public conscience, because so-called scholars are proving themselves to be blind leaders of the blind. Leading publishing houses and religious periodicals accept the confident statement of Higher Critics and their followers. They declare that the Pentateuch is not of Mosaic origin; that the ceremonial law was not written until after the Exile; and that the history is largely legendary and mythical. In like manner, doubt is spread over all other portions of the Bible including the New Testament.

"It is pseudo-scholarship, however, which seeks to impose these opinions upon us. Those who are propagating them, are either behind the times, or are withholding the facts from the general public. They are influenced to do this by professional pride and because large sums of money are invested in books that will be rendered valueless, if the truth were fully known.

"Facts, recently brought to light, demonstrate that the analysis of the Pentateuch, and its separation into documents, resulted from the use of a corrupted Hebrew text. The proof of this statement is now accessible to all English-speaking scholars in the writings of Wiener, Griffiths, Dahse, Troelstra, Aalders, Van Hoonacker, Hugh Pope and others. Whoever now refers to the documentary theory of the Pentateuch as 'a scientifically established fact' confesses himself to be behind the times in scholarship. To do so now in the face of all the evidence is scarcely less than criminal. The documentary theory has fallen to the ground. Even Wellhausen permits me to publish that the 'sore point' of his theory has been found."

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

May reveals the flood tide of nature's life, flowing northward, melting the snow and ice, watering the fields, quickening dormant possibilities. In April we studied the Kingdom. In May let us more fully feel the increasing strength of the life-giving Spirit of the Risen Christ.

"WE ARE WELL ABLE"

NUMBERS 13:26-33

THE history of Israel is also parable. Interesting in itself, its moral and spiritual value is incalculable. They were forty years getting into the land that they might have entered in two; and the men responsible for their inaction never saw it, except the two of the spies that gave the minority report, Caleb the son of Jephunneh and, Joshua the son of Nun.

Ten of the twelve scouts reported favorably on the land, but had "cold feet," of which they died. Caleb and Joshua in the spirit of true manhood, said, "We are well able." Especially in Christian work many these days say, "We are not able. We are like grasshoppers." (Often it is wonderfully appropriate.) But true men and women surmount all difficulties.

Before slavery was abolished many said, "It can't be done." When our great nation has put an amendment into our constitution to prohibit the sale of strong drink, many say, "It can't be done." Suppress the social vice? "It can't be done." Evangelize the heathen world? "It can't be done." Valiant souls are determined that all such great and glorious things will be done; "For we are well able."

The people that came out of Egypt were hordes of slaves and had the cringing slave-spirit. These died in the wilderness; but a new generation brought up to independence and the teaching of Moses entered the land of promise. Today those that hold back and discourage others are liable to die in the hot sands of the world; but the heroic ones will enter into the glorious liberties and achievements of the new era dawning on the world. This spirit enters into the promised land of *Character*.

"We are well able only through *Faith*.

In our own strength we are as weak as grasshoppers; but faith unites us with the omnipotent God. Should giants oppose us, they have to deal with God, not merely with us. That makes a difference. "This is the victory that overcomes, even our faith."

* * *

THE SECRET OF THE KINGDOM

JOSHUA 1:1-9

JOSHUA was a sample of human ability to be and to do. We all want to make a success of life. The principles that made Joshua a true man will make any human being either a true man or a true woman. These principles are as universal and magical as human nature.

Joshua began right. He was with the servant of God from the first. He was with Moses in Sinai. He lived in the "Tent of Meeting." He kept near to God; and so when the test came to report on going up into the Promised Land, he was man enough to report progress, willing to achieve. He was firm for the right and for "doing things." This is the spirit of today.

God chose Joshua. As surely He chooses every one that hears the Gospel call. "I, if I be lifted up from earth, will draw *all* men unto Me." All depends upon the response. Joshua responded freely, gladly. The secret of success in life is in our prompt and complete response to Christ's call.

When Moses died, it was Joshua's chance. When things are discouraging, that is our chance. The greater the difficulties, the greater the chances. "In the year that King Uzziah died I saw the Lord," said Isaiah.

"Go over this Jordan!" "Go over the top!" Do you wish to forward the Kingdom? Go over the top, no matter how high the top; no matter what giants are in "no man's land." The Christian organizations have great plans. The Church, the Mother of them all, has greater plans. "Go over this Jordan," and take possession. In character, follow the greater Joshua, even Jesus Christ. "This book of the law shall not

depart out of thy mouth." Cultivate the consciousness of God's presence, wherever and whatever.

* * *

THE LEAGUE OF NATIONS

REVELATION II:15-19

THE League of Nations is the talk of the world. It is the "far-off divine event to which the whole creation moves." How near it seems! "The parliament of men, the federation of the world!"—*Locksley Hall*.

Many fail to connect this marvellous consummation with the Kingdom of Christ. It is the function of the Church, not merely to see this fact, but to point it out to those less informed. This is the trouble with so many millions. They fail to relate their life and the nation's life up with God. The spiritual sense is more than common sense, vastly.

The leaguings of the peoples in friendly compact is against human nature, as we find it in the sin-cursed world. Read history. Tribes isolate themselves, except when they set out for rapine and plunder. Then under the influence of the spirit of Christ alliances were formed, among those of similar mind. The Balance of Power in Europe was immensely more important than the Monroe Doctrine in America. The world has been unified geographically, and now it is to be unified spiritually. America could not keep out of the war because it was our war as much as Europe's if we were the exponents of liberty, if we were really human, Christly human.

Pentecost reversed Babel. The ideal is when all nations shall speak one language, and that the language of brotherhood. The Gospel has always worked in that way, uniting even Jews and Samaritans, when they became Christian. It has united British and Japanese, American and Chinese; and some day it will unite the Turk and Armenia. Once America was satisfied to be a Big Brother to all the Americas; but now we are a Big Brother to the world.

"One touch of nature makes the whole world kin." One great blow of war and its miseries has hastened the League of Nations. Many years ago the Scots made their Solemn League and Covenant, among themselves and with God. The League of Nations will prove a success only if the nations feel they have a cove-

nant with God. Also each nation must resolve to exercise the spirit of Christ in all the nation's life, every nation a melting pot, through the transformation of all not merely to be Americans, and British, and French, but to be *Christian*. Then each will be of the Kingdom of Christ and the earth will be a safe place and a decent place in which to live. More than all, "The will of God" will be done on earth as it is in Heaven.

* * *

THE KING OF THE KINGDOM

JOHN I:43-51

THE King of the Kingdom! This is too great for words; too great for human minds. Who can paint the lily? Who can describe the sun? But they speak for themselves. We have but to hold up the "brilliant" and turn it about for man to admire its beauty. Plunge it in water and its brilliancy is enhanced. Hide it in the darkness and it shines the more excellently. Let us look at "The King in His beauty."

Jesus was recognized as King only by a few. So it has been down the centuries. So it is now. Many think mainly of the pomp and glory of the world. Wealth, position, power, splendor fascinate. Picture the Durbar in India when King George V outrivalled the displays of native rulers.

Jesus Christ is the King of Glory. See His glory on the Mount of Transfiguration, making His very garments incandescent. Read again the vision of John on Patmos. (Rev. 1.)

Nathaniel saw in the King of Glory His *Omniscience*. He had seen Him under the fig tree. Jesus *knew all men*. He knew mankind, and yet He put the cause of His Kingdom into the hands of sinful man, confident of victory.

Christ is the King of Glory in His *Omnipotence*. "He does according to His will in the armies of Heaven and among the inhabitants of the earth." Not by force He rules, but by love. In Gethsemane His look paralyzed the soldiers. Cleansing the Temple was not as grotesquely pictured by the great painting. Milton's fanciful battle in Heaven is a caricature. God looked at the devil and he fled. That was enough.

He reveals His glory in letting Satan loose, and yet in overruling to secure His will. He will come again in glory.

OUR SERIAL

When Elijah became Mayor of New York*

By JAY BENSON
HAMILTON, D. D.

PART II—THE CONTAGION OF RIGHTNESS

CHAPTER 3

The Whatsoever Lodge.



ELIJAH visited the home of the widow of the late timekeeper, at the end of the first month. She lived in two attic rooms in a little story and a half cottage in the outskirts of the village. She had removed from the tenement of the company immediately after the funeral. The family had determined that the head of the house should receive in death the honor he was denied in life. An expensive casket, a large number of carriages, a generous luncheon for the visiting friends and a handsome monument for the grave swallowed up the total proceeds of the insurance policy. The friends, not to be outdone in generosity, crowded the little rooms with floral offerings of great size and lavish cost. The expense of the flowers would have paid the rent of the apartment for several months. After the removal to the shabby little attic, there was not enough money left in the widow's purse to buy food and fuel for a week. One child, a half-grown boy, was a cripple; the other, a girl in her teens, worked in the factory for a bare pittance. She was in delicate health and so feeble that she was unable to do her work satisfactorily and she was dismissed the week after the funeral.

It was a bleak spring evening when Elijah visited the widow. He was admitted to a room so bare as to be almost empty. The few pieces of cheap household furniture had been sold to buy food. The table was a broken shutter across an up-turned flour barrel. The seats were two soap boxes and a three-legged stool. The bed was a thin mattress upon the floor in the corner of the room. A tiny stove, in which a handful of coal was trying to keep from burning, did not in the least affect the chill, damp air. The mother and children were huddled about the stove trying to get warm. Elijah introduced himself as the new timekeeper. He saw wonder and suspicion on each face as he announced who he was. He spoke kindly and sympathetically:

"I am a stranger in the village. I find I have the place whose wages provided your living. I have ventured to come and see you and tell you I want to be your friend. I wish to do for you as I would like to have done for my family if I were to die and leave them without support. I am not married. My expenses are light. I desire to have one-half of my wages paid to you as a recognition of the long and faithful service of your husband. The company agrees to this, and I am authorized to bring you the envelope with half of the monthly pay."

The widow began to weep. It was several minutes before she could control herself sufficiently to return her thanks.

"I ought not to accept this from you. I do not see how you can live on half of the small wages you receive."

"If four of you lived on six dollars a week, I certainly can live on half of it. It is too late to object now, as the company has entered your name on the payroll for six months and they will send you the money from the office every week."

"I am very grateful to you," said the widow. "If I were alone in the world, I would starve before I would accept charity. But my boy is a cripple, and my daughter is an invalid, who was discharged because she was too ill to do her work satisfactorily. We have had nothing to eat today. Yesterday, we had a little dry bread and a cup of milk which one of the neighbors gave me. God will bless you, for you have saved our lives."

Elijah hastened from the room to the home of Jack and told him the condition of the family.

"I want you to go and take them a bag of coal and a basket of food immediately, and leave them with the kind regards of the men whom he neglected to report for being late."

"Will you never get over joking about that miserable piece of business? Poor Tim was very easy with the boys, God rest his soul," Jack spoke very solemnly and piously.

"Give me a nickle of the fines he saved you and take the other half of my month's wages and spend every cent. You can tell the truth when you say it is a present from the men."

That night the widow and her children enjoyed the first warm meal they had had for many a day. The next day at noon a score of men were eating their luncheon together. Elijah told the story of the need and distress of the widow and her children. He asked how many would give the price of a glass of beer a week to aid the family of their fellow-workman. Every man responded with a cheer.

"I will accept the money," said Elijah, "only on one condition. That is that you will buy one glass less than usual. If you give me the money and buy the beer, too, you will only rob your own family to feed Tim's family. The saloon will get along without the five cents from each of you, better than your families will."

Each man solemnly pledged himself to drink one glass less and donate the nickle to Tim's family. This necessitated the counting up of the beers each consumed. The list was so long that each man looked shame-faced and hung his head when Elijah said:

"It is a pity that you do not care as much for your own families as you do for Tim's. If I were a woman and worked as hard to keep my home comfortable as your wives do, I would rather my husband would give me the money than to have him spend it for beer. Say, men, I have just thought of a good joke. Promise me that you will keep it as secret as the grave. I want each of you to tell your wives that you have joined a new lodge, called 'The Whatsoever.' At the end of each week each man will give his wife his beer money. How many will join? Remember, you must not step your foot in a saloon for the week, so as to be honest, and have the beer money to give.

Every man agreed to have a part in the joke at the expense of their wives. Not one of the twenty would enter a saloon. They replied to all urging: "I have given up beer for one week for a practical joke."

At the end of the week each man was to tell his wife about the new lodge, and give her the weekly dues, which he was to explain was the beer money, which he had done without, according to the rules of the lodge. He was also to explain to her that the motto of the lodge was, 'Do as you would be done by.' Every man was required to relate in open lodge meeting how the joke worked.

It was an eager crowd that gathered in a corner of the room to relate the result of the joke on their wives. When they had all seated themselves, no one began. Each hesitated to tell how he had fared. Elijah, at last, acting as chairman said: "We will begin at this end and each man in the circle will tell as near as he can just what happened."

The first man smiled in a rather half-hearted way as he began to tell his story:

"My wife is a proud-spirited woman and tries hard to make my home comfortable. She has hard work to do it and make both ends meet. I never could tell why. I know now. Saturday night when I went home, I found her eyes red as if she had been crying. I said, kind of indifferent like:

"'Kate, I have joined a new lodge called the 'Whatsoever.' The motto is, 'Do as you would be done by.' Here's the week's dues. It's my beer money. I've not touched a drop the whole week to surprise you.' I handed her \$1.50. She looked at the money and then at me, and then threw her arms around my neck and kissed me and began to cry. I said:

"'If you feel that badly about it, I will give up the lodge and go back to the saloon.'

"She stopped crying at once and kissed me two or three times as she said:

"Sorry! I was never so happy in my life. You will make me the happiest woman in town if you will do this every week."

"She went right off to the bedroom and put on her best dress and when she came back to sit down at the table, her eyes were shining like stars and her cheeks were red as roses. Do you know she sang all the time she washed the dishes. I had not heard her sing for months."

The next man was eager to tell his experience, although his voice trembled a little as he spoke:

"My wife hasn't been well lately. I had not noticed how peaked she was. She held her hand to her side all the time she was setting the table. When she sat down I told her about the lodge and handed her \$1.50. I said:

"That's the lodge dues for the week and you're the treasurer. I haven't touched a drop of beer this week so as to surprise you with the beer money."

"She came around to me and climbed up on my lap; she's a little bit of a thing, you know. She put her arms around my neck and I thought she would never quit crying. I tried to comfort her by telling her I'd give up the lodge if it was going to make her cry. She began to laugh while the tears were still running down her cheeks.

"You big darling, don't you know happy tears when you see them? I'm glad I won't have to take in washing now to pay the rent. That's what's the matter with my side. It pains me all the time now, nearly."

"Then I cried, when I thought what a fool I had been to make my poor, little, sick wife take in washing to pay the rent while I was spending \$1.50 a week for beer."

The next man had to be urged before he was willing to tell his experience.

"When I went home my wife was holding our little girl on her lap. She was rocking her as she used to do when she was a baby. The child was ill with a severe cold. She had got her feet wet going to school, as her shoes were full of holes. The shoes were on the stove hearth drying, and my eyes filled with tears when I saw them. They were sorry-looking shoes I tell you. I told my wife about the lodge, and gave her \$1.55. I said:

"That's the beer money. I've saved it to surprise you."

"My little girl tried to laugh, but she was so hoarse it did not sound like laughter. It was more like sobbing.

"Oh, mother, now I can have new shoes, can't I, and go back to school?" she cried.

"I thought between them they would hug me to death. I went out right after supper and went to the shoe store. The saloon keeper was fitting his little girl with a new pair of shoes. As soon as he was gone, I asked the shoe-man to trust me for a pair of the same kind for my little girl. I wish you could have seen her laugh and cry when she tried them on."

Every man related similar experiences, differing in particulars, but all the stories were alike in results. Every home was happier and would have comforts they could not have had if it had not been for the lodge joke. When all were through, one man said:

"Men, I say, what's the matter with our doing for a business what we have done for a joke? Let's make Elijah our president to draw up a constitution and then we'll get other men to join. If we tell our experiences every man in the factory will join. What different homes we would all have and how much happier our wives and children would be."

Every man shouted "Aye!" for the proposition, and went out to work for new members.

The next day at the noon-hour, the number had increased to sixty. The lodge was organized and the officers were elected. The rules were few and simple. 'Do as you'd be done by' was the motto. Each man was to turn in one nickle a month to be used for the needy families in town; the rest of the beer money was turned over to the wives. The lodge soon had two hundred members. They were given the use of the great attic in which to meet for their daily luncheon and noon-hour chat. Elijah developed into a great story-teller. It began as if by accident one day. The men were eating almost in silence, when Elijah said:

"I read a splendid story yesterday, would you like to hear it?"

Everybody shouted, "Yes!"

"Now Naaman, captain of the host of the king of Syria was a great man with his master and honorable because by him deliverance had been given unto Syria. He was also a mighty man in valor, but he was a leper."

"A leper!" said one of the men. "What an awful thing for a great general to be a leper."

A few questions were asked about leprosy, which Elijah briefly answered. He was interrupted by several, who cried:

"Go on with the story."

The tale was told so graphically and dramatically that the attention of the company was enchained from beginning to end. When the end was reached a round of applause attested the interest of every hearer. By unanimous vote Elijah was requested to tell another story the next day. One by one the stories of the Bible were told with such spirit and power that the lodge soon doubled its membership. One feature of the noon-hour alternated with the story. A music box of wondrous beauty was presented to the lodge by one of Elijah's friends. The tunes were airs of popular ballads and patriotic airs, and often, led by Elijah, the men sang the songs in a hearty and rousing chorus. And again the lodge doubled in members, now crowding the great attic room. The number of happy homes increased as fast as the lodge did. But a number of saloons had to go out of business. Trade was so dull they could not pay expenses.

(TO BE CONTINUED)

Editor's What Not

Appeal to Methodist Leaders

THE EDITOR

Dear Fathers and Brethren:



FEW years ago Bishops Fowler, McCabe, Mallalieu and Wilson, issued an Appeal to Methodists in behalf of the Bible League of North America. They said in part:

"We confidently appeal to you for cordial co-operation with the League in its great enterprise. If the tide of unbelief and evil is to be stayed and reversed, it will require personal devotion to the task on the part of the hosts that believe the Bible to be the revealed Word of God, and particularly of those who have always stood fast in the faith. Especially is there a call—in view of the dangers that threaten in consequence of great defections from the faith of the fathers—for the Methodist Episcopal Church to come up to the help of the Lord against the mighty hosts of unbelief."

American Christianity loathes and abhors German wrong-doing to womanhood and childhood, the sick and wounded, Church and Religion. Their horror might seem impious, were it put into the speech of plain people. This misconduct has been in defiance of all law, human and divine. It was more than beastly; it was fiendish in atrocity. It will never be forgotten, nor palliated. The suggestion of association with or relation to anything distinctively German, will for a very long time arouse unrelenting antagonism. Any intimacy with those suspected of silence or indifference to the gross outrages, will be hooted at as entering into fellowship with the Men of Sin.

The Church of God, dare not, in the slightest degree, seek to condone or belittle the infamy of the deviltry. The appointment of leadership in educational or religious matters of an exponent of German thought, will be fiercely arraigned.

No argument can secure, nor authority compel, the use of school books for children and youth, which implant the principles of German *Kultur* in the young heart and life. How much less should the evil method obtain in the training of the inexperienced candidates for the Christian Ministry. The demand for the elimination of the German language as a vernacular for America, will yet be heard in tones and terms not to be denied. How much more menacing is the thought than the language.

It has been shown repeatedly that textbooks in the Ministerial Course of Study in our Church, are German in thought, purpose and influence. We have shown that in one of the Summer Schools to train Candidates in this Course, four out of five of the lecturers were Students of German Universities. The Director General of the Course of Study is a student of two German Universities. We have reviewed one of his books and shown it to be ultra in its German Rationalism. We have shown that authors of books issued by our Book Concern and specially urged upon our Ministry are students of German Universities. Two are native Germans and received their education in Germany. The books of all these are tainted by the poison of German Rationalism.

The term Modern Scholarship, relating to the Bible is but a camouflage for German Scholarship. We have repeated again and again the statements of Prof. Orr and Prof. Green and others, that Biblical Criticism is almost wholly a German product. It should arouse the Church to take instant and stern methods to banish from our Schools every trace of German Rationalism. We published recently a letter from an educated, devout Christian lady, relating her experience in the education of her three sons in our denominational schools. What she learned of four institutions determined her husband to decline further patronage of any of our denominational institutions. We are assured by those who claim to be well-informed that most, if not all of our denominational institutions accept and teach the German theories of Science and Theology. It is difficult to ascertain the actual conditions as Parents and Scholars dislike the notoriety and possible criticism that would result from revealing the true situation.

The Presbytery of Denver has done Methodism a most valuable service. We quote from *The Presbyterian*, page 193, the report of the investigation of the Denver University and the Iliff School of Theology. Every Methodist will read it with sorrow and shame. What will excite fear and alarm, is the fact that the president of Iliff School of Theology for five years was Prof. Harris Franklin Hall, Director General of the Training of Methodist Ministers, and professor of Christian Doctrine at Garrett Biblical Institute at Evanston, Ill. If during his incumbency, the Iliff Theological School became a Pagan School, Garrett Biblical Institute is in peril. Who can fathom the gulf to which the Methodist Denomination may descend if her Ministry imbibes the Pagan Theology that wrecked Iliff School of Theology. Will the great Church now celebrating her Centennial permit, without rebuke, the Germanizing of her faith? Or will she in indignant wrath, cast out the Treacherous Watchmen, before it is too late?

The Bible League of North America representing all Orthodox Denominations, respectfully, but urgently appeals to the Leaders of Methodism. "The Church of the Book" will become "A Church of No Book," if this German propaganda is permitted to continue. You are set as Shepherds over the Flock of Christ. It is your privilege and duty to provide the Religious Literature which shall keep our Youth, our Members and our Ministers in harmony with the established scholarship of the world, as held and taught by Evangelical Christianity. Our literature, periodical and book, should be kept safe from the invasions of German Thought. Our youth should be thoroughly grounded in the Faith of our Fathers. Our Ministers, who are to be the Teachers and Pastors of the future Church should be *Methodists*. Then Ministers and people will continue to be known as in the beginning, as "Bible Moths."

No one is able to stem this tide of unbelief but you. If Methodist Literature, in periodicals and books, teaches unmistakably what we have received from the

Fathers; if our Schools of all grades and classes, maintain unflinchingly our standards; if our Pulpits proclaim the Truth of the Word of God as accepted and established in our Articles of Faith, our future is secure. We will stand side by side with the other great Christian Denominations of American Christianity in the maintenance unmarred of the Divine Standards of our Holy Religion.

Methodist Ministerial Training



FULL and clear statement upon the situation created by the new Course of Study for Ministers is given in the *Methodist Review*, November 1918. The statement describes graphically the conditions demanding more thorough training for the young minister. The provisions and methods and purposes of the plan are outlined and seem from the pedagogical point of view, to be wise, comprehensive and almost flawless.

"The Commission consists of two bishops, E. H. Hughes and F. J. McConnell; Book Editor, David J. Downey; two theological professors, H. F. Rall and F. W. Hannan, and two pastors experienced in the work of the Conference Board of Examination, L. W. Leesemann and Frank S. Townsend; all men of rank and standing, well educated, highly intelligent and able, utterly loyal to the faith of our fathers, holding the confidence of Methodism as thoroughly competent for the task assigned them by the General Conference." This is the footnote, probably by the editor of the *Review*.

The commission would seem to be almost as flawless as the plan. Perhaps we would better italicize *almost*. We recall that one of the books sought to be expurgated, "chiefly on doctrinal grounds," was collated by a member of the commission, Prof. H. F. Rall. Perhaps our readers may remember that we reviewed a book by Prof. Rall, showing that the author was far from being in harmony with Methodist standards or the consensus of universal orthodoxy. We also reviewed a book by Prof. Soares, and found it to be dangerous and deadly. The latter is still recorded in the Course of Study as found in the Discipline, but is reported as withdrawn by the commission.

The preparation of the plan is not the cursory production of busy men, in the interims of the General Conference sessions. "The general scheme was developed by conference of the heads of the theological schools, after consultation with bishops, district superintendents, pastors and educators. It was presented to the Methodist college presidents at two succeeding annual meetings and approved by them. After careful consideration by the large committee on itinerancy, it was adopted by the last General Conference."

"A general approval of the plan has come from the men, who, next to the students, are most directly interested in this work, the fifteen hundred preachers who compose the Conference Boards of Examiners. These men, whose devoted service and intimate knowledge qualify them to speak, have been repeatedly invited by the commission on Courses of Study to send in their opinions, and personal conferences have been held with many of these boards. Helpful suggestions have come from them and occasional criticisms of some detail, but no criticism of the general plan and no objection to any book, on the score of its teaching, has come to the commission from any board.

"Objections, chiefly on doctrinal grounds, were raised in certain quarters. The commission felt under no obligation to enter into public controversy over this matter. The Course of Study had been approved by the Board of Bishops in exact accordance with the plan arranged by the board and with the provision of the General Conference. The bishops had given full opportunity to the complainants to present their objections. The commission had met these objections

in a statement made at the request of the bishops, and the approval of the Course had then been reaffirmed. The attacks that were being made were thus quite as much attacks upon the Board of Bishops, as upon the commission, and, indeed, the books attacked included several placed by the bishops in the previous course."

From the foregoing, it would seem strange that there could be any objections. But when we read the list of Annual Conferences, that by a large majority have expressed their disapproval, it would seem as if something very serious must be the matter. After reading the article in the *Review* several times, we selected two statements as suggesting the possible reason for the criticisms: (1) "the task of selecting the textbooks came last." (2) "The problem was not that of selecting textbooks, or determining standards, but of educating men." As the standards are already determined and cannot be changed directly or indirectly, the subjects of the textbooks are already determined. It would not seem a very great task to choose from the books in harmony with the established doctrines, those best fitted for the purpose. Men cannot be educated without books; they cannot be educated in harmony with the accepted standards without books maintaining them. As the objections were "chiefly on doctrinal grounds," the protestants must have believed wrong textbooks had been selected. The remedy would appear to be very simple and easy. Substitute the right books for the wrong ones.

A book is no mystery. It uses language that all intelligent men can understand. It would be perfectly safe to permit any member of the commission to select textbooks in harmony with the doctrinal standards of the church that have been unchanged since Methodism began. No minister with sense or knowledge enough to warrant him to ask to be admitted to the conference can be deceived. He knows what Methodism teaches, and has always taught. He knows that we can never teach anything else, even if we so desired. If books are selected out of harmony with the standards, those who selected them made the choice deliberately for that purpose. "The attacks were quite as much upon the Board of Bishops, as upon the commission." We have criticized the books; we smiled when we read that *we* were attacking the bishops, our brothers, John and Frank!

No bishop originated this scheme; nor held conferences with the heads of the theological schools; nor consulted with the bishops, district superintendents, pastors and educators; nor secured the approval of the college presidents; nor engineered the plan through the committee on the itinerancy and secured its adoption by the General Conference.

It would be easy to surmise that an individual desirous of bringing Methodism into harmony with so-called Modern Scholarship attended to all these great preliminary labors. His task can hardly have ended with the selection of the textbooks, judging by further zealous activity. It would only be in harmony with similar incidents if the zealous laborer should, in advance, receive recognition for his service by appointment upon the commission and be elected secretary. Who is so well qualified as he to attend to all details? We see from the Church Press he has already conducted several Summer Schools for young ministers, and may make them denomination-wide another year. He has so far looked after almost, if not quite, all matters of publicity, including defence of the action of the commission and endorsing the textbooks as sound in doctrine.

It would not be hard to surmise that if the selection of all the books were left to the bishops, as they have been for a century, all objections relating to doctrine would be ended. We know and love and revere our bishops. It would be a gross offence to insinuate that one of them would suggest requiring future Methodist ministers to be trained and educated by the use of books made in Germany. Modern Scholarship is a pretentious title to be affixed to infidelity imported from the Land of "Me and god." For ages to come Modern will be jeered at, and Hun scholarship will be the term of the common man to characterize Kultur, whether in science or theology.

Methodism made in Germany



WE invite careful attention to the Editorial from *Zion's Herald*, "Theology Without Germany," in *Current Thought*, page 190. Methodism received her first warning from the *Methodist Review*, nearly forty years ago. We have quoted much, during the past five years, from the *Review*, outlining the purposes and methods of the Hun Theologians. It is bitterly resented by the Hun Propagandists in America, when they are charged with being the allies, or dupes of the Huns. We do not wonder that they are restive, when shown to be agents who are as zealous and active, in the propaganda, as their masters would be, *were it safe*. America will grow more and more restive under this Hun encroachment. The time is near at hand when the allies or dupes will find it unsafe to continue their work as their masters will if they venture here. The U. S. Senate has a law under consideration compelling all Business Houses to ticket themselves on their Buildings and Advertisements as handling German made goods, if they deal in them. The revelations of the Government Secret Service as to the alarming extent and dangerous character of the propaganda, which has been financed by German millions, will at last awaken and arouse the average man. The Hun with a gun is scarcely less a menace than the Hun with unlimited gold,—or gall.

It is the shame of the Christian Church, that instead of standing as a defender of the faith and a protector of the youth, it is either an open ally, or a silent, indifferent observer. Methodism, once, numerically first in America, now, is second. The *Central Christian Advocate*, January 15, 1919, contained an alarm editorial, entitled "To Your Knees, Israel." Its opening paragraph is: "In the United States the Methodist Episcopal Church, not only made no gains in the year 1918, but actually fell off 8,065." The article revealed that the loss was widespread and found in the large as well as the small Conferences. The Editor does not diagnose the disease. He suggests the remedy—a *revival*.

A Revival is a Miracle. The Miracle has been the objective point of the Hun attack. It denied, disproved and destroyed the miraculous character of the Word of God. The next step was natural and easy. The Son of God was proven to be only a man. The later Huns are now declaring Him to be only a myth.

We have repeatedly shown the inroads upon the Sunday School and Church, by Hun infidel books and periodicals. We gave year after year the losses of English Methodism and warned American Methodism, that if she continued her Hun propaganda, she would also become decadent and lose her leadership in the new world. The head of the Sunday School Department issued a special letter to the Methodist Ministry lamenting the likelihood of a decrease in the Sunday School membership of 125,000; attendance, more than 100,000; conversions, nearly 50,000; additions to the Church from the School, nearly 40,000. (See S. S. Campaign, *N. Y. Tribune*, *Current Thought*, page 195.)

The Church, through the late General Conference, definitely and deliberately turned aside from the precedents and practices of the previous century. No apology was offered the Board of Bishops for the vote of disapproval of their leadership in the training of the Ministry. A Commission was created to formulate and conduct a plan of training for the thousands of young ministers who are candidates for admission. We show elsewhere in this number, the character of the Plan and the names of the Commission.

A number of Annual Conferences protested against the character of a number of the textbooks selected by the Commission. We have had several of the books reviewed in the *BIBLE CHAMPION*. They are Hun Literature, pure and simple, without concealment or equivocation. They surrender the very basal principles of the Christian creed touching the Bible, Christ, and Revivals. When the Supernatural is taken from the Book, the Saviour, the Revival, Methodism is without an occupation.

One purpose of the Commission has not attracted the attention of the Church. Occasional notices in the Church Press indicate the further selection of books and

the holding of Summer Training Schools for the Ministry in the new Faith. The Reading Course for Preachers as announced by the Commission contains "A Theology for the Social Gospel," by Prof. Rauschenbusch. The BIBLE CHAMPION, January-February, 1918, number, quoted articles from the *Herald and Presbyterian*, and the *Journal and Messenger*, reviewing this book. The former referring to the men entitled to the name and honor of prophet, which were given as Schleiermacher, Rothe, and Ritschel, said, "It would be hard to find writers who less deserve the title. It is unfortunate that an advocate of social Christianity should cite as examples the exponents of a dreamy divine consciousness and a positively infidel materialism."

The latter says: "Heretofore, we have been largely dependent upon Germany for our dyestuffs, as well as for our 'New Theology.' As a German, Dr. Rauschenbusch seems to have succeeded in producing a dyestuff which is to color our theology and make all 'new.' His socialism is taking new color and he is injecting it into the theology of the Rochester Seminary, until it is becoming a question what color will be worn by the young men when they come out. And Rauschenbusch is not alone there. The Universalists are delighted with him."

We note in a Methodist Advocate, a Report of a "Methodist Training Camp" held June, 1918, at Delaware, Ohio. One hundred twenty-five Methodist Ministers were in attendance. Seventy-five Students in Conference Course of Study; twenty-six members of Conference Board of Examiners; twenty-two "alert preachers taking advantage of a fine opportunity to get the latest in ripe Christian thought and the finest of stimulating Christian fellowship."

Five periods were given to lectures by the following well known scholars:

President John Washington Hoffman, LL.D., Ohio Wesleyan University.

Prof. Rollin Hough Walker, S. T. B., Ohio Wesleyan University, (University of Berlin, Germany, 1907).

Prof. William Adams Brown, D.D., Union Theological Seminary, New York, (University of Berlin, Germany, 1890-2).

Dr. Henry Herman Meyer, Editor, Methodist Sunday School Publications, (University of Jena, Germany).

Prof. Harris Franklin Rall, D.D., Garret Biblical Institute, (University of Berlin, 1897; University of Halle-Wittenberg, Germany, 1898-99).

Dr. Meyer, being Editor of Sunday School Publications, and Dr. Rall being Director-General of Ministerial Education, possess a marvelous opportunity. If they live up to their full privilege and opportunity; and make judicious selections of textbooks of the latest advanced thought; and secure further co-operation of fellow-students from German schools, they may re-make Methodism. One generation will suffice to elevate the Sunday School youths and the Ministerial candidates to the highest Hun standard. If that is what Methodism desires, she has but to sit still and be silent. Of course, this is supposing that God may be like Baal as the scholars would have it—"talking, or pursuing, or in a journey, or asleep, and must be awaked." (1 Kings 18:27.)

Methodists do not worship that kind of a God.

OLD MOTHERS

I love old mothers—mothers with white hair,
And kindly eyes, and lips grown softly sweet
With murmured blessings over sleeping babes.
There is something in their quiet grace
That speaks the calm of Sabbath afternoons;
A knowledge in their deep, unfaltering eyes
That far outreaches all philosophy.
Time, with caressing touch, about them weaves
The silver-threaded fairy shawl of age,
While all the echoes of forgotten songs
Seem jointed to lend a sweetness to their speech.
Old mothers—as they pass with slow-timed step,
Their trembling hands cling gently to youth's strength;
Sweet mothers!—as they pass, one sees again

—Century.

Interesting Letters from our Subscribers

"I like the BIBLE CHAMPION very much, and cannot well do without it. It seems to me it is ably filling a place not filled so well by any other periodical. I have been taking it since edited by Dr. M'Pheeters, and hope it may live long to serve the cause of Evangelical Christianity."

"I enjoy reading the BIBLE CHAMPION. I not only read it but study it. I have it indexed so I can refer to the various articles interesting to me. In fact, every article, every month, is in my index. If I were a millionaire I would send it to my friends. I have been always active in the good work, and now in my old age, feel as if I could not let up. Oh! it is a blessed life to live, even without money. It is a good thing to think about it and imagine when my end draws nigh, that these blessed things of life will appear before me as of yesterday."

"I am for the Bible—I am in favor of doing whatever Jesus commands. I believe a willing obedience to Him in all things is the most spiritual attitude we can take. I do not believe in any philosophy that substitutes even good things in the place of the will of our Lord. I don't believe it is common sense or scientific to attempt to destroy those things that have been approved by their fruits, by any sort of hypothesis. A man that rejects the Miracles recorded in the Bible, ought not to have a place in any church pulpit, or a professorship in any Christian College. There is not a foolish miracle in the Bible. There it not one that can be disproved. Some of these men that profess scholarship, up-to-dateness, etc., are narrow; some very common, plain, unpretentious men, have better judgment in great matters than professionals. I am now 78 years of age and in the Ministry 53 years—and still preaching. My motto—Where the Bible speaks, I speak; where the Bible is silent, I am silent. I try to keep off the Throne, and just try to find out the will of the Lord from His own Revelation, and do it, and get others to do it. This plan works."

"I wish I had many times the little subscription enclosed, to put into your blessed work. God bless and long preserve you to champion the cause of truth, and protect the lambs of the flock from the wolves"

"I am delighted to renew my suscription to the BIBLE CHAMPION. It gives me great pleasure, each issue, at the strong and uncompromising blows it deals to the insidious and sanctimonious infidelity in press, pulpits, and Universities and Seminaries, by which the unwary are being deceived, and the young, even from godly homes, so poisoned that they turn aside from the Ministry to which they have been consecrated and even from the Church. It is no wonder to me that God has allowed all such sins to bring down on us and our children the wrath of these days; and will yet let more wrath unless we repent. For the denominations have dealt feebly with this serpent, and spoken softly of it, and allowed it to entwine itself about the very altar of God, when it should have been dealt with promptly at the start. God forgive us. The evil is now spread like a most fell plague

justifying the world in their various religious and irreligious notions paralyzing the Church, deceiving, if possible, the very elect, poisoning the youth, stealing the Sunday School Conventions, and the Boys' Conferences, and preparing for an overwhelming apostacy, neglect of the Word, and deification of man."

A Veteran Minister (80 next month) writes: "My means are limited, and am compelled to economize sharply; but I want the BIBLE CHAMPION to have strength to fight the devil and higher criticism more bravely and successfully than ever. God grant that it may so be. The three Ministers to whom I have had you send the Magazine are much pleased with it. One of them, president of a College, wrote me he has used it in his classes."

"I thought I could not continue my subscription, but it is too valuable. I cannot give it up."

"I have been taking this publication, I think, from its beginning. Your work is one of the greatest and most needed of the present day. The BIBLE CHAMPION is one of the most appreciated publications coming to my study. God bless you in your great work."

"May God speed your work."

"Wishing you every success in your good work."

"God bless the Bible Champion for its noble stand in defense of the Word of God. I just cannot do without it. Methodism has out here many preachers who are destructive critics. Join me in prayer that God may overrule their teaching to His glory and that they may see the awful error of their way."

"I am intensely interested in what you are trying to do. The BIBLE CHAMPION is a worthy periodical filling a most laudable place in religious literature. I feel that its readers are fortified in a thousand ways in their faith by its splendid articles in this faithless day in which we live."

"The work and influence of the BIBLE CHAMPION. I regard fundamentally important to hold Christian Laymen, and, may I add, Ministers, too, to their mooring. A pity that the times permit this to be said."

"I congratulate you on the new arrangement. I believe God is in this war for a purpose, and Jesus shall see the travail of His soul and be satisfied." One of the most distinguished ministers in the land.

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"I have been wondering whether it be the right thing in such a case as that of the BIBLE CHAMPION needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

"I am greatly pleased with your conduct of the BIBLE CHAMPION. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great success in your work, I am sincerely yours."

"The BIBLE CHAMPION for July has just come to hand. I am delighted with this marriage. The union of these two good magazines will make one of the very best magazines that can come to any preacher's table."

"Your Magazine fills a vacancy in these dark days and encourages one to hold fast to the old truths, irrespective of the critics."

"The BIBLE CHAMPION is doing a great work. I am surprised that more do not support it."

"Your circular letter to the patrons of the BIBLE CHAMPION announcing its union or merger with the 'Sermonizer' has just come to hand, as well as a copy of the new Magazine under the old name, The BIBLE CHAMPION."

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York

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THE CHRISTIAN WORK

The Publishers of THE CHRISTIAN WORK take great pleasure in announcing that the Editor-in-Chief, Dr. Frederick Lynch, is now at Paris, where the Peace Conference is being held. Beginning with the January number, and continuing for three or four months, THE CHRISTIAN WORK will contain a weekly letter from him so that its readers may be kept directly informed of the momentous things that will happen at the gathering of the nations. Dr. Lynch first visited London, where he attended a meeting with the leaders of the European Churches, and then continued straight to Paris.

REV. DAVID BAINES-GRIFFITHS, M.A.,

preacher, author and editor, has gone to England as the guest of the British Government, to speak in the English churches. He will write regularly for THE CHRISTIAN WORK while abroad about conditions in Great Britain and Wales, and will also interview for THE CHRISTIAN WORK such church leaders as Bishop Henson, J. D. Jones, R. J. Campbell, T. Rhondda Williams, John Clifford and J. H. Shakespeare, and such statesmen as Lord Bryce, Lord Grey, Mr. Asquith, Mr. Brailsford and Sir Willoughby Dickinson.

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This Sock is made of the best Combed Peeler Yarn, has extra re-enforced three-thread heel and toe, double sole and high spliced heel, and is Sanitary Dyed. A Sock made to wear.

Black and Colors. Sizes from 9 to 11—order sizes full.

MEN'S No. 75. If you ever saw the equal of this Sock sold at 30 cents a pair then return these and we will promptly refund your money, plus postage.

These Socks are made from carefully selected cable-twisted Mercerized Yarn, heel and toe re-enforced by a four-ply thread. A dressy, durable Sock.

4 pairs, neatly boxed, \$1.20; 6 pairs, \$1.60; 12 pairs, \$3.00

Give size wanted—always order sizes full.

BOYER'S BEST, NO. 77, MEN'S SILK PLATED SOCK

3 pairs, neatly boxed, \$1.40; 6 pairs, \$2.75; 12 pairs, \$5.00

MEN'S No. 77. Perfection in style, beauty and wear—a Sock for the discriminating. Its high lustre, comfort and wearing qualities guarantee repeat orders and new friends, for it is 100% Sock, and the last word in Socks as to appearance and wear. Extra high spliced heel, and four-ply heel and toe, double sole and French welt on ribbed garter top; a Silk Sock with Mercerized backing—the strongest cable-twisted—giving it not only the lustre of fine silk,

but four times the wearing qualities of pure silk socks. It must be seen to be appreciated. Sizes from 9 to 12—order sizes full.

LADIES' HOSE—Boyer's Dependable No. 5—Best Hose for the Price

4 pairs, neatly boxed, \$1.00; 6 pairs, \$1.40; 12 pairs, \$2.75

LADIES' No. 5. A Seamless Hose, second to none the market produces at the price. Made of Soft, Glossy, Selected Combed Peeler Yarn, re-enforced heel and toe; is of fine gauge; has a strong elastic Garter; soft, elegant, shapely, medium weight—may be worn the year round. Sizes from 8½ to 10.

BOYER'S BLACK BEAUTY, No. 60

3 pairs, neatly boxed, \$1.65; 6 pairs, \$3.15; 12 pairs, \$6.00

LADIES' No. 60. One of the finest knit Ribbed Ladies' Hose made—360 needle—from the most carefully selected yarn, knit with a triple thread heel and toe, is seamless, has an unusually elastic Garter top, a correct shape, high lustre. Especial value at the price offered; will pass the most critical inspection, possessing unusual wearing qualities; it is sure to please the most exacting.

Sizes from 8½ to 10—order sizes full.

IF IN DOUBT ORDER A SAMPLE BOX

SAMPLE BOX No. 1, contains 2 pairs each, Nos. 70, 75 and 77 Men's Socks—6 pairs, price, prepaid, \$1.75.

SAMPLE BOX No. 2, contains 3 pairs each Nos. 5 and 60 Ladies' Hose—6 pairs, price, prepaid, \$2.00.

Sample boxes filled to your order—any number sizes desired.

I have used a number of kinds of "holeproof" hose, all of which have been good, but never anything quite as satisfactory as "Nevertare."—*Rev. Geo. C. Neil.*

BOYER MANUFACTURING CO., Reading, Pa.